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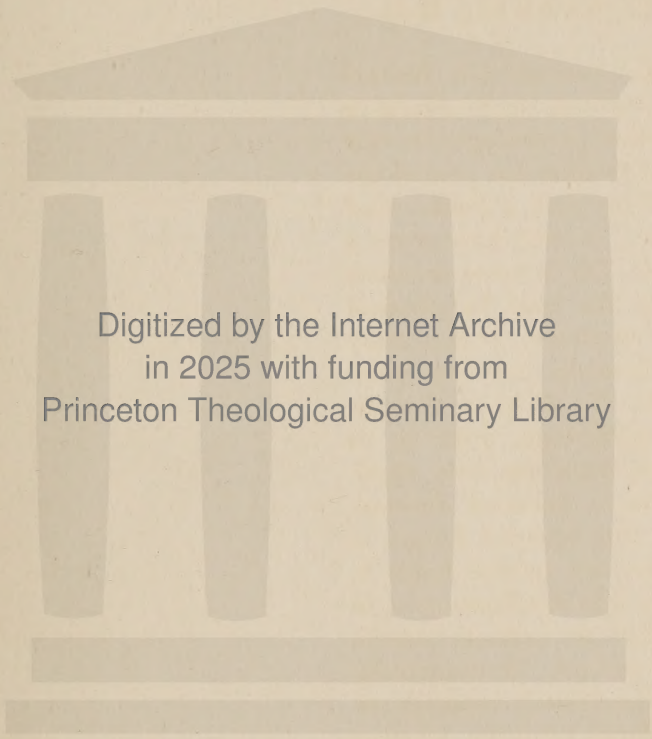
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PSYCHOLOGY AND THE DEVELOPMENT OF CHARACTER

By

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FOREWORD

This book is the outgrowth of numerous courses which for several years the author conducted with teachers, ministers and social workers. Its purpose is to formulate the answer of modern psychotherapy to the questions which are put to it by all those who are professionally in charge of the development of individuals or groups.

Many such attempts have been made in recent times. But they all seem to suffer from the same defect: they neglect to determine the point at which the practical work of the psychological lever can be applied. Nobody any longer denies that psychotherapy can influence human character to a high degree. But to the question: "How is it done in practice?" no other answer has been given hitherto except: "To find that out you must have yourself analyzed."—That meant that the most important content of psychotherapy could not be taught in a theoretical way, and thus all the attainments in this field of endeavor were

put completely out of the reach of the great mass of those most in need of them. But this difficulty was in accordance with the claim that psychotherapy is an art, the mastery of which can be learned by theory as little as the art of music.

When the interest shifted from psychoanalysis to individual psychology, which probably constitutes the most important event in psychotherapy within the last twenty years, this problem took on a much more favorable aspect. Individual psychology, the foundations for which were laid in about 1910 by Dr. Alfred Adler of Vienna, unites the achievements of Freud and Jung with the results of older biological and sociological researches. By this combination it is possible to determine the point "at which to apply the psychological lever," which thus far psychotherapy had neglected to do. This point lies in the self-education of the psychologist.

From now on, in every relationship between the psychologist and his patient, it is no longer merely a question of the psychology of the afflicted, but every bit as much of the psychological condition of him who is to help. The question which must first be solved is: how will I change from a less good to a better psychologist?

The success of this change of character must prove itself by lessening more and more the difficulties presenting themselves in the treatment of the patient. In the present treatment, therefore, the problem of self-education is made the center of interest, apparently for the first time. This constitutes the difference between this book and its predecessors, and justifies its existence.

The professional will perhaps find fault with the fact that every controversy between individual psychology, to which the author belongs, and other schools of psychotherapy has been avoided. But the more he examines the relationships described here, the clearer he will see that actually all the essentials of other psychotherapeutic schools have been given just consideration, in so far as they were useful in the practical work of pedagogy and the ministry. The terms were made as simple as possible so as to avoid all theoretical difficulties and to make it easy to translate directly into practical application the ideas here presented. Perhaps the individual psychologist also will be surprised that there is no mention of some of the essential elements of Adler's theories as, for instance, the theory of compensation. It is not theories that count, but

the practical usefulness of psychological discoveries.

Whether and to what extent modern psychotherapy is already able to make progress by means of self-education and with its help to open up the road to the training for spiritual health and practical analysis, results alone can decide.

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BOOK ONE

FUNDAMENTALS

I. RESPONSIBILITY

SUBJECT AND OBJECT

EVERY human being is subject and object at the same time; of himself he is a living being and at the same time for himself and the others an object. If he is subject or a living being, he must act; if he is object, he is acted upon. The actions which he undertakes as subject have their results in the world outside of him, and they fall back upon him and strike him in so far as he is object.

A bushman slays his enemy, he is acting as subject; he is slain by the relatives of the deceased, he suffers as object. A child gets hold of a knife, it acts as subject; it cuts its finger, it suffers the consequences as object. Someone indulges in sweets and acts as subject; he spoils his stomach and suffers as object.[1]

[1] Strictly speaking, a differentiation should be made not only between being subject and object, but also between being an active and a passive subject. But however important such distinctions may be theoretically, they are superfluous for the practical object of this book. It seems advisable to make the theoretical equipment for practical work as simple as possible.

From the last example it becomes clear that man can treat his own body as object. He, therefore, confronts his body as he does any other object. And his body in turn has an effect upon him, makes him suffer, makes an object of him as of any other part of the outside world. Man as subject, therefore, is not the body, nor does he dwell in the body; he is, moreover, nowhere at all in space, since only bodies, objects, can exist in space; and yet he does exist. For he thinks and acts. But the influence upon the subject is always by way of the body. Accordingly the body constitutes the connection between man and the world, and in a twofold direction: by way of the body he exerts himself as subject by the movement of its limbs, and by way of the body he becomes the object of the outside world and suffers by means of his body. For even spiritual suffering, that seems to arise without bodily accompaniment, can be produced only by way of such corporeal perceptions as seeing and hearing.

Not only the acts which we do consciously and intentionally, but also the unintentional acts like losing or breaking things, and unconscious acts like metabolism and growth arise from our subjectivity, our essentiality. They have their origin

in the (no longer bodily) nucleus of man's being, even though never so many outer determining causes can be found for them. They arise from that inexhaustible source, which we call "life."

This assertion is very important, for man bears the full responsibility for all that is subjective, for all that arises from the living essence. It is an inviolable law of life that everyone is not only exposed as object to every chance influence of the outer world, but that before all else he must be the object of the reaction of his own subjective activity. And it is quite indifferent whether he is ready to take these consequences or not; it is even a matter of indifference whether he has any knowledge of his responsibility. The difference between conscious and unconscious attitudes is of no importance in the matter of consequences. Even the child that as yet can neither judge nor understand its own behavior cannot escape the coercion of consequences (it loses its eye for life if in some awkward game it gouges it out)—wherefore the responsibility of the educator becomes almost immeasurable.

From what has been said it can be seen that it is very troublesome to behave as a subject, it is impossible to be subject exclusively. The neces-

sity again and again to assume as object the reactions from one's own subjectivity disgusts man with the whole of his subjectivity. Therefore we all try, without really noticing it, to reduce our being subject to the smallest possible degree.

The distinguishing mark of the subject is freedom (freedom from cause), and of the object the lack of freedom (the determination by causes).

No one is bound to get angry, each one could just as well remain peaceful. But the angry person who would like to avoid the responsibility for his anger maintains that he necessarily "had to" respond to this or that attack with anger. He prefers to renounce all freedom of will and makes himself the object of a mechanical law of nature, rather than take upon himself fully the responsibility for his behavior. He makes of himself an object that is subject to the relation of cause and effect, or better still, he deceives himself and others that he is a pure object—because it is more convenient for him.

But it does him no good, he will remain subject as long as he lives. He cannot escape the results of his behavior. He will even be forced to assume the results of his self-deception. For with-

out self-deception he would have been cured quickly of his anger. As long as he considers himself not responsible, that presumed "law of nature" which forces anger upon him as the inescapable effect of certain outer causes remains in force absolutely. We are responsible also for our escape from responsibilities.

There are innumerable ways in which we can try to avoid responsibility. Sometimes inheritance, sometimes environment is considered an inescapable force in character development. It is easier still simply to deny the freedom of the will on philosophical principles and to place man on a par with a chance accumulation of dead matter.

The reason for these theories is always the same: it is a way to escape from responsibilities, to escape from being subject and object simultaneously, to escape from life.

The first law for the formation of human character, therefore, says: *Understand that you are subject and object at one and the same time, that you are free and responsible, that you cannot escape the results of your behavior, and that you must bear the results even of the escape from the results.*

AFFIRMATION AND NEGATION

Who affirms life must agree to the fact that he must be the subject of his own behavior and the object of all the results of that behavior. More than that, he is also co-subject of the behavior of greater collective subjects, such as the family, class and state, and he is co-object of the reactions which fall upon these collective objects, such as epidemics, wars, financial crises and the like. Finally, he is part of the subject mankind, and as such destined to take his part in the struggle with the soil from which nourishment and clothing must be won, and his part in the problems of life itself to which mankind is inescapably bound by the enigmas of reproduction and death.

This manifold interdependence of life, which in all its various phases always appears as the simultaneity of subject and object, carries with it such a necessity of continuous learning and growing and assumption of consequences—and that means responsibility—that there has probably rarely been a man who at one point or another of the way has not lost courage and confidence.

As long as man has courage and confidence he

affirms this part with all its requirements and conditions, he affirms all the joys of being subject, although he knows that the pains of being object are inevitably connected with it. Who accepts his responsibility is carried along by the stream of life which hastens onward from one stage of development to the other, and whose final goal is known to no mortal.

But who does not possess the courage and confidence to yield to this stream, who therefore refuses the responsibility for a development which he did not will and does not know, he must try, so to speak, to escape from the stream to a safe bank. He must refuse the development. He must deny the value of the eternal change of the fate of life, and change itself must appear meaningless to him. This is the attitude of the negator.

Since the negated attitude of the affirmer consists in being subject and object at the same time, the attitude of the denier can express itself in two different ways. He may either try to be subject only, confront the world as unhampered and freed from cause and suffering, and withdraw from the responsibility for the results of his action (for being object); or he may try to be object exclusively, to exist merely as a thing without

freedom and responsibility, in order thus to escape the discomforts of the living interaction of being subject and object. In the first case the negator assumes the attitude of the antonomous, always superior and unimpressionable, exotic of life, who withdraws from the influences of the outer world either as a man of inconsiderate actions or a disinterested spectator. In the second case he hides behind the mask of a seemingly exaggerated affirmation. Instead of Yes, he says Of course, and so gets to be the unresisting executor of every foreign will and the humble prey of every expression of the force of others. All this the denier will assume in order to free himself from responsibility at any cost.

Who has learned as a child stubbornly to insist upon his own way and thus to avoid consequences will seek no other goal as an adult than to be an autocrat and a Napoleon. He acquires the behavior of a tyrant, he never considers the welfare of others, he is willing to sacrifice everything in order to prove to himself and others the completeness of his own power. Often he is reckless, and yet it is not an expression of courage but of fear, fear for the reciprocal action of being subject and object. He is trying to escape his re-

sponsibilities. The fear of having to face consequences, the fear of being object drives him to the courage of despair and to the exaggeration of his subjectivity. Because he fears his importance he assumes omnipotence until the effects of his flight from the effects destroy him.

He who was taught a distaste for all action as a child conducts himself similarly inwardly, even though outwardly in a directly opposite manner. He has learned that the only possible attitude for him is that of the inactive onlooker. Therefore he will later depict, judge, censure or praise mankind and the universe as an artist or a philosopher; he will figure out in advance success or misfortune, will teach reform and demand improvements. But he will never take part, never cooperate, never assume duties and responsibilities, and he will never expose himself to the consequences of life. For it is just the fear of these conquences which impels him to withdraw from the current of ordinary reality. He will sit on the bank and pretend he is the god of the stream, for if he should swim along with the current he would notice far too plainly that it is not he who commands the stream, but the stream him. But since the current of life will not be corrected by inactive

critics, these critics at the very start are condemned to a path of sorrows, full of disappointments, despair and wretchedness. So those who would withdraw from responsibility must, after all, experience the full responsibility of their escape from life.

Both—the Napoleon and the critic—founder because of their exaggeration of the wish to be subject and because of their escape from the necessity to be object, or better, because of their self-deification. But he who takes the opposite way, who flees from being subject and exaggerates the being object, the so-call yes-man, meets with the same fate. Who has learned as a child that one "must not have a will of one's own" later exaggerates obedience so that there results the "cadaver obedience" and the obvious fear of responsibility. It is as though such a person says to himself: "If I am to have no will of my own, then I will assume no responsibility," and he does not notice that this not willing is the strongest self-will. If he is with Mr. A, he will say what pleases Mr. A; if he meets Mr. B, he will look eye to eye with Mr. B; he must have escapes, must lie—or assume the responsibility for his escape from respon-

sibility. Who does not dare to steer the course of his own life must be prepared to have the current to which he submits hurl him against the rocks.

All such attempts must end in failure. As long as man lives he cannot be subject exclusively, or he would have to cease sharing as mundane body in material activity, and being an inhabitant of the earth he would have to become transcendental. Just as little can he be nothing but object, or he would have to cease to feel, to act or grow; and he would have to limit himself to represent an accumulation of dead matter, he would have to turn into a corpse.

Both are impossible, both states can be achieved only in the way of error, only seemingly and for a time and to a certain degree. Out of this error arise in both cases suffering upon suffering, that grow and grow until the error is corrected.

The second rule, therefore, reads: *Whoever suffers must ask himself why and in what way he is trying to evade the living exchange of being subject and object, whether he is trying too much to be only object or only subject. He must try to find the way of the simultaneous presence of both, he must seek the path of responsibility.*

TREATMENT AND RESPECT

We have shown that man is simultaneously active subject and passive object; but when we observe, examine and judge him and make him the object of our research, he appears to us as character, as a human being with definitely definable, explicable characteristics. From this it may appear what difficulties research finds in the term "character," when it makes a matter of research—that is, an object—of that which is not wholly an object but at the same time a subject. Since a subject as a living subject never can be made an object (because it would first have to be killed), character study has the insoluble problem of investigating a matter which in its most important respect is not matter at all.

Whoever believes that he can describe a living man by a logical formula, or solve him according to some rule, or by some regulation influence him unequivocally, must be mistaken; and reality will soon prove to him how much he is mistaken. Who makes an object of man, even for the best of purposes, cannot experience anything but disappointment. Every teacher who sees in his scholar an "object of education," every pastor who makes

of his parishioner an "object of his care" and every lover who believes to possess an "object of his love," must inevitably meet with failure. By considering himself the subject and the other merely the object, he is consciously or unconsciously trying to evade the reaction of that subject to which he would have to expose himself as object. But here as little as anywhere else will life let itself be cheated of its counteraction; failure is the necessary result awaiting everyone who does not recognize his fellow subjects.

Take for example a married couple. The husband has the usual conviction that he belongs not only to the stronger but also to the wiser sex, whereas his wife is lovable and respectable but, like all women, illogical and inconsistent. He, therefore, believes that he is justified in taking the reins well in hand and seeing to it that in his house there should be no useless expenses, no bad books, false opinions or superfluous chatter. With all his apparent love and respect for his wife, he nevertheless makes of her the object of his care and regimen. In this way he forces her either to yield to his will without opposition, and that means to yield her own subjectivity and with it her responsibility, or else to revolt openly or

secretly against this oppression, and in turn to take the reins in her own hand on her own responsibility and make of her husband the object of her diplomacy.

It might be inferred that the easy solution would be to divide the responsibility between the two parties in a sensible manner. But that does not find the heart of the problem. The husband may very well leave to his wife the responsibility of the kitchen or even of the training of the children. That does not make her an independent subject, because it still presupposes that she will act "in accordance with his desires" and in no way against the "family interests." But if her interpretation of these "interests" differs from his, it is self-evident to him that he has the correct idea and that his wife is wrong.

But life never tolerates so much self-glorification. Sooner or later it will produce a situation in which the wife is clearly in the right and the husband in the wrong. Perhaps some purchase will seem necessary to her and superfluous to him. The considerable expense which she proposes will ultimately prove to effect a real saving. Now the question is whether the woman will still allow herself to be made an object as before and desist

from making the purchase against her better knowledge (perhaps with the thought that it will be her husband's fault if the opportunity and money are wasted); or whether she will risk open disobedience, make the purchase, confront him with the accomplished fact, and prove to him later from her accounts that he was wrong; or whether she will prefer the third expedient, that of secrecy, by appearing to obey him but in reality doing what seems best to her.

In the last two cases she is proving herself subject and acting upon her own responsibility—in the first instance openly, and secretly in the other.

In all three cases, however, the husband has failed of his purpose. His purpose was: both to be the master of the house and to carry on as rigid an economy as possible. But life proves to him that he is unable to attain both these things at the same time. He must either renounce the one or the other, or he must be content with appearance and let his wife make him believe that he is the omniscient and omnipotent ruler of the home, while in fact he has already become the object of her management.

This failure arises from the fact that in the end every character proves to be not an object, but

a being or subject. In spite of all calculations, man acts differently than he "ought" to act; some fine day life flourishes or fails under conditions under which it usually behaves in exactly the opposite way; development suddenly takes a direction which mocks at every intentional influence, and freedom offers the proof that this direction can neither be known by the relationship of cause and effect nor be governed successfully.

To be sure, theoretically every teacher, pastor and, surely, every lover will admit this, but in practice probably no one is able consistently to obey the rule which follows from it. At best we are all in the midst of a development which is leading us onward in this direction with detours and sufferings, and at best our lives pass in never-ending learning.

But the rule says: *If you make a person (yourself or another) the object of your research or your influence, do not forget that he is more than an object, that he is an unknowable, incalculable, free and creative subject.*

II. STRIVING FOR THE GOAL

THE PYRAMID OF PURPOSES

EVERY man at all times has goals that he knows, or goals that he does not know, or both. These goals or purposes form the final and decisive reasons for all events of life. But not only the "normal" course of life, but also the errors and repressions of this course (with which character study primarily concerns itself) can be understood by these goals or purposes. Who wishes to comprehend a human act will succeed only, if he investigates with the causes which act, as it were, out of the past also the goals and purposes which beckon out of the future.

But it must be clear that each separate cause is also the effect of a former cause, and that it will never be possible scientifically to establish the definitely primal cause. It must be equally clear that every purpose is merely a means in the service of a higher purpose and that it will never be possible to determine the final purpose by scientific means. The chain of causes recedes as much into the in-

finite past as the pyramid of purposes proceeds into the infinite future.

Man merely arbitrarily determines his final purpose for himself, which we will call his "goal," and he arbitrarily limits the chain of causes affecting him to a definite field, by assuming a certain set of facts as "given" and in need of no further explanation. For example, a theory of cosmology may proceed from a condition of uniformly distributed, energy-laden atoms and refuse to question further what the cause of this uniformity may have been. Who wishes to construct his life consciously and consistently sets for himself a certain definite goal, he may want to attain a definite position or to a certain field of activity or a definite income, and he does not trouble to ask in the service of what next higher purpose these things may at some time be, when they cease to be desirable final goals and get to be accomplished phases of his life and, therefore, means to new goals.

But wherever it is a question of mistakes in development and of inner repressions of life, where, therefore, character study finds its proper concern, there we meet with purposes which act as final goals. The infinite pyramid of life proves

to be prematurely stopped. All such violations of the infinite purposefulness of life can be scientifically determined. Unmistakably and necessarily they act as causes, and are therefore called motives, *causæ finales*. Without exception they signify man's renunciation of the vital development in the service of the infinite purposefulness of life, and consequently also signify the renunciation of simultaneously being subject and object. Who consciously or unconsciously insists upon a final goal thereby renounces his vitality and human dignity.

If, for example, we wish to understand the zeal of an industrious child, we must not merely search for its cause. What could be the cause of its industry? Perhaps the command of the teacher, or the wish of the mother, or the disaster which the child had experienced on the previous day when it had been lazy? Everybody will see that these causes may have played their part, but that they can never contain a sufficient reason for the industry. The child whose indolence brings it into trouble will turn to industry only, if it has the goal of better experiences in the future. If it has not this goal, it will calmly submit to the results of indolence, will renounce the hope of being sub-

ject and get to be the object of helpless pedagogues who will frighten it more and more deeply into the exclusive object.

But as soon as the question arises, what goal the industry (or the indolence) of the child may be serving, then there results a perfectly clear picture. Perhaps close observation may show that the child takes a real joy in its work. It will then know of no other reason for its industry than the pleasure that the studying produces. With the next higher causes which use the studying as means the child is not as yet acquainted, and the adult must not pretend to know them. He must be satisfied with the general assertion that the child is industrious because it is unconsciously serving its own development. The endless and eternally inestimable purposefulness of life has shown itself as immediately present in this child, and all further investigation is of no purpose. We have nothing more to do but to be respectful and make sure that the path of life is not interrupted.

But in the industry of the child we may discover the workings of quite another purpose. Perhaps it is industrious in order to be praised or to keep its high ranking in the class. Then it can be

proved that its final purpose is the enhancement of its own ego. This enhancement or even merely maintenance of the own ego acts as conscious final goal or unconscious final purpose, wherever the endless pyramid of the purposes of life is arbitrarily stopped, or—and that is the same—where a person is trying to avoid going his way in freedom and with responsibility. More of that later.

For the present we have the rule: *One must not ask wherefrom, by what causes, human action is determined, but wherefor, in the service of what purpose, a person conducts himself as he does.*

DIRECTIVE IMAGE AND DIRECTIVE LINES

If a person were perfectly alive and prepared to remain subject however often and thoroughly life might make an object of him, he would no longer be able to give a definite content to the peak of his pyramid of goals. He would be content with the present and changing goals which are the result of his imperfect insight and of his estimates still subject to error. Without much regret or fear of being called fickle, he would be prepared to exchange any present goal for a better one.

His life would consist in progressing without interruption from the greater to the lesser error while suffering from his mistakes and learning from his sorrows. On this difficult road he would lose neither courage nor hope, since he could rely definitely upon the ultimate effectiveness and value of the final infinite purpose whose working would be evident to him in all life. With such an extreme courage and confidence probably no mortal faces life.

All of us notice sooner or later that we dislike to desist from this or that goal, that we suffer if it is denied us, and that inwardly we bring suit against God, as it were, if our presumably justified demands are not complied with. So there are fathers who never get the better of their anger with an unsuccessful son, or girls who will not forget their sorrow over a faithless lover. They retire from life because they will not pardon its harshness. They think themselves right, and thereby put themselves in the wrong. They act like children who say: "We won't play your game if we don't like it. Then it is your fault if we cannot play. Why don't you play as we want you to?" Who is the kill-joy, God or man?

If we ask in such cases: "Why, in the service of

what purpose, is the struggle being continued for the goal which can no longer be attained?" it will invariably be seen that an ideal or, as we call it, a directive image is being defended which has been ruling the conduct of the man concerned from the beginning, usually without his knowledge.

In this image all the goals which have hitherto entered into his life find a significant connection, similar to the uniting of a number of lines in a significant figure. These lines which determine the conduct of the person in his separate situations and which correspond approximately to the so-called traits of character, we call the directive lines. The directive image arises in childhood in a manner which will later be discussed in more detail. The directive lines develop logically in the service of the directive image on the bases of later experience. They complete and enrich the directive image without being able to make any permanent changes in its essential features.

This directive image must in every case be carefully examined in two different respects. First, its content must be determined. For it is obviously of decisive importance for the fate of a person whether he is pursuing an image whose

characteristic is a safe professional career with an assured social position and a fair pension, or whether the directive image has the name of Catiline, Casanova or Mussolini. But of greater importance is the second determination of this image: the degree of its rigidity.

But it must not be thought that the directive image is identical with the ideal which may be present in the mind of a person. On the contrary, quite often a harsh contradiction exists between the conscious but ineffective ideal and the unconscious but actually effective directive image. A man may have the ideal to be a good Christian. Nevertheless, his directive image may read: "I am the first, the incomparable, who will suffer no one beside me." In that case it is sure to happen that all his professed Christianity, his humility, his serenity and his neighborly love will serve as means to secure for him the foremost rank in heaven. He will get to be a Pharisee without knowing it. Only the bare reality, which will one day confront him with the necessary choice to deny either himself or his Christianity, will tear the unconscious mask from his face.

We carry with us our directive image as a demand or as a promissory note which we are con-

stantly presenting to life to cancel for us. And if life will not pay the sum we demand, we reply with protest, complaint or strike. We seem to say: "Since I am not to have what is owing to me (a faithful husband, successful children, a good reputation, a comfortable income and the like) although I have tried my very best, life has treated me very unjustly. I will not put up with it. I am going on a strike. And it is not my fault if I perish." And if life offers the striker less joys than when his search was taking a wrong direction, then we make our protests more pointed, and do so the more insistently the more inflexibly we hold to our image. Then we say: "What could I not have attained, how much might I have accomplished, if life had not disappointed me and made me so bitter!" We make not ourselves responsible for our mistakes but someone else, and yet the strike against life is surely our very own mistake. It cannot be excused even by the greatest imaginable failings of our environment. To strike can have no other meaning than to refuse responsibility.

This is the path which gradually leads from the simple protest against a presumed injury to melancholy and even to suicide. In the critical

periods of our lives we all go a distance along this path, and we rid ourselves of it the easier, the less stubbornly we cling to our directive image.

Whoever wishes to examine the character of some person or his own must, therefore, determine first what directive lines are at work in him and into what image they unite, and secondly he must estimate the degree of the inflexibility of this image. This may be determined by a simple procedure: say to someone who considers himself a poet that he is not a poet, say to a disciple of Pestalozzi that he knows nothing about education, and intimate to the affectionate wife that she knows nothing at all about love.

So we have the rule: *Contradict the image which considers itself the directive image, and from the more or less violent answer it can immediately be determined whether the right directive image has been found and how stubbornly it will be defended. The less inflexible it is, the more friendly and simply will such attacks be repulsed*

MAN THE SLAVE OF AN IMAGE

The activity of purposes (and also of goals) covers a larger field than would appear at first

glance. Biology, to be sure, has always spoken of the expediency of the structure of the body and of the expedient arrangement of all organs, but to practice character study one must understand how the expediency of life uniformly pervades all physical and spiritual processes.

The most important of these effects is the so-called tendential apperception, which consists in this, that every person inwardly accepts only those sense impressions which are in relation to his purposes and makes only that use of these impressions which corresponds to his purposes. Who very decidedly refuses a person or an institution (think of political hatred, for example) has a sharp eye for the weaknesses and defects of his opponent, but he will unconsciously leave out of consideration the latter's merits. The more violently one hates—and that means, the more important for the attainment of one's own goals hatred is—the greater is the danger that a damaging connection will be "interpreted into" insignificant details, and that one will retain in one's memory only those facts in the retention of which one has an interest.—Some day, however, the error of these prejudices and opinions, gathered in this fashion, must bitterly avenge itself. Real-

ity must appear as it is, and not as it seems, and all who have erred must pay for their error.

This tendential apperception makes itself particularly plain in an outspoken pessimism or optimism. The optimist allows himself to be deceived by his rosy glasses until harsh reality breaks his spectacles. But then his crass optimism changes into its crass opposite. The pessimist, whether he wants to or not, looks at the world through black glasses. He will not see its bright side or he will put some wrong interpretation upon it. Consequently, it is impossible for him to overcome his pessimism with the help of his own experiences. But if someone else should try to convince him, he will have to contend with the whole rigidity of the pessimistic image. This directive image probably says: "The world is hell and I alone am able to realize this fact; the others do not see it, and therefore I must prove by my wretched life that I am right, that the world is hell." To convert this person would be to hurl him from his throne. He will call upon his tendential apperceptions to help him defend his own wretchedness as a ruler defends his throne: he will prefer to remain unhappy and be right, but his words will prove the opposite.

Just as in the tendential apperception, man's striving for a goal evidences itself also in the tendential directions of his emotional judgments. For every person the approach to a directive image is accompanied by a sensation of joy, and the opposite direction by a feeling of misfortune. A child whose image is "the best in the class" will rejoice greatly at public praise, but a child whose image is "a modest violet unnoticed in the garden" must be made very unhappy by the identical praise.

So it happens that the same event causes joy to the one and pain to the other, and that the same gift delights one and hurts the other. If you wish to bring about happiness, you must know the directive image of the other, or the very opposite will result from your endeavor.

As of the spiritual functions (perception, thinking, feeling, willing, remembering), so also can it be proved of the physical functions (metabolism, growth, gland secretion) and also of those conditions which combine body and soul (sleep, appetite, exhaustion, moods, sexuality) that they are definitely in the service of the directive image. To be sure, a definite demonstration of this claim must presuppose thorough medical study, but a

sufficiently clear idea of the connections can be gained by observing with what accuracy even a layman, if only he is sensitive and unprejudiced enough, is able to judge the image of his fellow men from their posture, their walk, breathing, pulse, voice or handwriting. One may, for example, say of a pedagogue "every inch a Pestalozzi," or of a lawyer "every motion shows the future Senator." Of both it can be determined, almost with mathematical accuracy, how they will behave in any given situation, provided they do not suddenly awake to the freedom of their being and in a free creative act transform the image to which they were enslaved.

One who is acquainted with the image of a person knows with what eyes he views the world, what course his emotions take and the direction of his thoughts. If it should be possible to change the image of this person, then the entire person would be changed including his thinking, feeling and will, his physical acts and also his wants, habits and abilities. Therefore the goal of the study of character may be formulated as the determination of the directive image in man, and the goal of the influence upon character is to bring

about a change of those images which prove to be useless.

Since all separate expressions of life are determined through the directive lines by the directive image, it is useless to attempt to influence them separately and without regard to their relationship. Whoever tries to deprive a drunkard of his drink or a choleric of his anger or a jealous person of his jealousy acts in exactly the same manner as the physician who attempts to cure a scarlet fever patient of his rash with the help of a salve. He is combating a symptom and pays no attention to the seat of the disease. At most he will succeed in making this one symptom disappear, or this one directive line, and will cause the meaning and the inner equilibrium of the image to be restored by a new, but more hidden symptom.

A child addicted to lies can be punished so severely that it will cease lying, but this method will never make of it a frank and truthful child; it will merely induce the child to find more subtle means of giving significance to its directive image. If its image was "I am the sly fox whom no one can see through," it will tell the truth instead of

lies, but only at such times and in such forms as will assure the fox an undisputed superiority over the lion (the father) and the bear (the teacher). A deceiving child is usually beaten and scolded into greater and greater deception.

The rule reads: *Never combat the separate erroneous directive lines of a person, but try to find the directive image which these lines serve, and be assured that a person can only be thoroughly changed, or not at all; for every person is a unified being.*

III. UNITY

DIFFERENT MEANS TO THE SAME END

FROM what has been said we must conclude that the character of every person represents a completely unified form. Contradictions within a character are unthinkable—or our theory would be false.

The question, therefore, arises: How then are we to understand obviously contradictory traits of character which we observe in so many people and probably also within ourselves? Most of these contradictions appear as such as long as we search only their cause, and stop with the causal method of investigation. It might be asked, for example: "Why, from what causes, is Mrs. X so charming and obliging to all strangers and to her guests, whereas she turns into a disagreeable, irritated, scolding vixen as soon as she is alone with her husband or children?" She herself will know no answer to this question. She, and her family as well, stand before an insoluble riddle; probably she herself suffers from this alleged contradiction in

her character more than do those about her. Can it be that one is an angel and a devil at the same time? And what must be done to remove this inner contradiction?

The enigma is all too easily solved when the question of purpose is raised: "Why, to what end, does she behave now in this way and at another time in a different way? What meaning is common to these contradictory lines? What is the common and unified image for which these diverging lines serve as means?" To everyone who has learned to observe in this final fashion the answer will immediately come: "Everywhere she insists on playing the leading part." Her image says: "I am the queen! You shall admire or fear me, one way or the other you shall bend before me!"

The first directive line in the service of this image reads something like this: "In order to force homage from strangers over whom I have no power as yet, I will do that which captures strangers; I am sweet, gentle, sympathetic, clever and irresistible." And the other directive line, which in no way contradicts the line just described, says: "But to force homage from people who are already in my power, and are already

subjects of mine, I will use those means which prove to be the most effective in such cases. I will scold and spit, or complain and sigh. I have headaches and am exhausted, I walk through the room a living rebuke to their indifference, or lie pitifully on the sofa; then everybody must walk on tiptoe, no loud word dare be spoken, all laughter and frivolity must end—everybody trembles before my majesty."

Is this description too harsh? It is useless to say that such an accusation is true only of exceptionally disagreeable or of diseased natures. We are all without exception "diseased" and "disagreeable" and have good reason to hide this fact from ourselves and our fellows. Who dares to tear the mask from his own or another's face—and that means to make an unreserved and honest study of character—must not be horrified if in every person, without exception and everywhere, he finds the grimace of a devil.

Who lacks the courage to look truth squarely in the eye had better stop here. He should lay aside this book and be content to consider his fellow man and himself also a "fairly good average person." But then he will have to renounce every understanding for the alleged contradic-

tions of human character and every chance to influence it.

But who sees himself forced by the necessity of living to go further, let him take heart and risk the investigation of human character without embellishment and without self-deceit, at the risk of coming suddenly upon the sneering grimace even on those whom he considers dearest and most admirable. He may view it as calmly as a physician views a cancer—and even in the caricature he will discover the hidden meaning, the eternally assured purposefulness of life. Then all horror will have disappeared and it will be possible not only to understand, but also to help. The French proverb, "Tout comprendre, c'est tout pardonner" (to understand is to pardon) is improved upon here and changed into a far greater law. It reads: "Tout comprendre, c'est tout corriger" (to understand is to help). Who thinks that he understands without being able to help must be mistaken. He has not yet really understood.

Here appears the dialectic of subject and object in the three steps that necessarily accompany every occupation with human character, and change this occupation from a science or an art into a direct experience.—We suffer from dif-

ficulties which are found in the character of a person, quite the same whether the person is ourself or someone else. To be able to help one is forced to investigate these difficulties. Human character is treated as though it were an object. That is the first step.—As a result one is horrified at the vagaries, distortion and ugliness of human character. One has the choice either to close the eyes and refrain from all further insight and chance to help, or to mature even in the presence of the distress, which one assumes by taking it upon oneself with steadfast courage, until behind the error truth, and behind the grimace the human countenance comes to light. Not only does one suffer as subject, but one also grows and matures in presence of the object studied. That is the second step.—But when one has matured so far in the presence of one's object as to have proved equal to it,—its vagaries, its torments and its problems,—then one can understand what hitherto seemed incomprehensible and even affirm what up to now one had to deny. To affirm an object, if this object is a human character, means to affirm this character as what in the end it always must be, as subject. It means to accept it in spite of all errors, to love it in spite of all distor-

tion, to respect it as subject though it behaves like an object. Thus, whether it will or no, it is restored to its human dignity, its subjective freedom, and it is aided just as one is himself helped by contact with it. That is the third step in the dialectic interaction of subject and object.

But another, more theoretical, question arises from the dissolution of the contradiction of character described above. It must not be thought that a woman (or any person) can apply two such different means to attain one and the same purpose consciously or intentionally, like a clever diplomat. If it were attempted consciously the result would be merely a pitiful piece of acting. Either her affability toward the one or her tyranny toward the other would appear artificial and have no effect. In all such cases it is a question of unconscious directive lines, which have gradually formed through years of development and the effect of which has spread deep down into the physical habits. When guests come the heart beats differently, the complexion changes and the eyes take on a different expression. When the guests have gone headache sets in, not a pretended one, but a real headache. The blood circulation, which like all organic functions is an obedient servant of

the soul, is accommodating; the blood recedes from the brain at the exact moment when this condition serves the unconscious purpose best. Spells of dizziness or fainting occur at the very minute when the husband is about to leave to see his friends. It is not play-acting; it is a real case of sickness. The sickness has only one purpose: the husband is not to go with his friends.

The unity of the directive image becomes quite plain and its rigidity can also be determined accurately, if the various directive lines that appear in a character are prolonged, as it were, to their point of intersection. Whether it is a question of the changes in the moods of an autocrat, or of affability and irritability, or whether we see someone alternately stingy and extravagant, or whether we try to understand an intermittent drunkard who at times is sober and at other times drinks excessively, or whether we have to do with a child that sometimes in gentle and obedient and then stubborn and unruly—the solution of the contradiction of character always follows the same rule:

In all contradictory traits of character ask: *What purpose do they serve the one who possesses them? Determine their common goal, and*

you will find the directive image which they serve as changing means under the changing conditions of life. If you do not succeed in finding this single purpose, then the fault must lie with you because you yourself are still closing your eyes to the truth, because you are afraid to see through the devil's grimace, since you lack confidence and do not believe that behind all contradictions lies the unity, and behind all the evil the good.

AMBIVALENCE

Usually it is not difficult to clear the alleged contradictions of character which are shown in contradictory behavior, habits or moods. The solution is less simple when it is not a question of two consecutive and contradictory attitudes, but of an indecisive wavering between two possibilities.

Suppose a person does not know whether to go out or stay at home. In the first instance his health, in the second his work would benefit. By the method of final observation the problem would be to determine which of these two partial goals is the more important in the service of the

infinite purposefulness—and in most cases the answer will be impossible.

Or imagine a hungry person who sees a basket of apples in front of a fruit store with no one in sight. Shall he steal or go on being hungry? He is being tempted, and unless he immediately decides upon the one or the other possibility all the problems of ethics will attack him. And the more he struggles for enlightenment, or seems to struggle, the less will he come to a decision.

In the end he will perhaps decide theoretically to hunger on and practically to steal the apples (or the other way around), but this does not end his wavering between the two possibilities. There seems to be no escape from his dilemma.

Who does not know whether to apply for his examination or continue his preparation, whether to buy bonds or sell, whether to marry or remain single, whether to choose a blonde or a brunette, or who hesitates between two creeds is in a similar condition of character—provided the indecision lasts longer than the short moment needed to balance one reason against the other.

In all these cases it seems to be a question between two purposes simultaneously active in the

person (hence the name ambivalence or double value). Purpose has already been taken under consideration here, and the difficulty cannot be laid aside by the transition from "wherefrom" to "wherefor." Even the person accustomed to final observation might have the impression that the two contradictory and simultaneously active goals are as two outside forces struggling with and wrestling for the person. The poet's expression that two souls dwell within a breast, and also the child's religious idea that an angel and a devil are fighting for his soul have arisen from this experience of the inner schism.

But poetic and philosophical metaphors must not be allowed to deceive us. They are all in the service of the human fear of responsibility. There is a nice but extremely important distinction between saying, "two forces (or wishes) are struggling for preference within me" or saying "I am confronted with the choice between two possibilities." In the first case the decision will be made in favor of the stronger force, and the person about whom the decision is made is helplessly surrendered to this decision, and hence without responsibility. In the second case the full responsibility rests with him who must make the deci-

sion. Scientifically speaking: in the first case it is a question of an ambivalence, in the second of an alternative.

The final question that leads further must not, however, be directed upon the two contents between which the person is presumably to choose. It must not be asked: "What would you steal the apple for, for what purpose would you go on being hungry?" but the meaning of the indecision must be sought after. "Of what service is the ambivalence to you, what advantage has the decision to be undecided for you?" Then the purpose will be discovered. It might be formulated to read: "So as not to lose the enjoyment of the apple nor the pleasure in my steadfastness I must remain undecided between the two possibilities. So as to be able to claim both at the same time I shall refrain from neither the one nor the other." In order to decide it is necessary to renounce one of the possibilities freely and on one's own responsibility. Who cannot do that most probably is serving a directive image which contains the claim: "Everything belongs to me, I want everything, I will dispense with nothing."

It is not a question of two equally strong goals A and B which are contending with each other,

but of a third, though still unknown, goal C which can be maintained only if it remains hidden, and if in its place the sham battle between A and B fills the consciousness of the person with false dramatics.

If the directive image of a person should be: "I will never make a mistake," then from it naturally follows the directive line: "I will never assume the responsibility for any step because the step may be wrong and then I will have missed my directive image; I prefer to stand still until someone pushes me on: then if the step is wrong the blame will not fall upon me, but upon him. My image is preserved, and besides I have an important complaint against life which has pushed me, who cannot be shown ever to have made a mistake, into a false direction against my will."

But life will not tolerate this unconscious trickery. It relentlessly and inevitably forces man to bear the full responsibility for his indecision. Who wavers presumably between Yes and No, between light and darkness, has already yielded to the temptation, he has decided for more than the No, for the Not-at-all, and instead of darkness for pitch darkness, although he can say truthfully that he himself is of quite another

opinion and that he has a good conscience. But even his good conscience is still a self-deception in the service of his directive image, and it often takes years of the most bitter sorrow to burn this false conscience out of his consciousness.

From this results the rule: *Every ambivalence can be unmasked as an ambivalent illusion. Behind the goals that are apparently struggling with each other you must seek for the really active, unified (though unconscious) purpose, and it will appear that the ambivalent illusion also represents a means in the service of the directive image.*

THE SUPERPERSONAL UNITY OF LIFE

A person often finds himself in a situation where he has no doubt as to what he must do, but an impelling consideration for someone else prevents him from carrying out his decision. It is the situation which we ordinarily call a dilemma. A decision or an act which would be right for one of those concerned seems to be wrong because it threatens to destroy the happiness or even the existence of the other.

A young woman wishes or feels that she ought

to find an occupation, but she cannot leave her invalid mother whom she has been nursing for years. A husband wants or ought to move into the capital and accept a responsible position or honor, or travel abroad. But his wife, who is attached to her native village and is dependent upon the society of her relatives, would break down under the stress of the political struggle or the excitement of the international social whirl, and she would also be very unhappy if her husband left her behind. The formula for the dilemma is: "Whatever is decided upon is wrong."

Nevertheless this formulation, however rational and human it may be, always and undeniably contains a serious distrust in the world order. This distrust is inimical to life, and both participants must bear the full and terrible consequences of such an attitude as of any other attitude that denies life. Here also it is a matter of a decision to indecision, of stopping altogether out of fear of a false step. Out of a hesitation to accept responsibility one surrenders to irresponsibility, to lifelessness and death of the spirit. But the result is that one drops out of life like the precipitate from a chemical solution, until life through sickness and distress mercifully

drives away the fear of responsibility, so that against its will and amidst pitiful torments the precipitate reënters into solution and entrusts itself to the incalculable purposefulness of life. If because of his health a person succeeds in warding this off, it will make its attack in moments of disease or death. It must happen sooner or later.

But what is he to do, who thinks he knows what would be right for him and who suffers because he cannot do it without burdening his partner too much? Let him ask again and again whether at heart it is not really fear of his own move, whether he does not prefer the torment of inaction to the responsibility of action. For if he stays where he is, then all the responsibility for the ensuing discomfort will rest upon the person for whose sake he presumably refrained from going his way. Would it not be better to lift this burden from the other? Is it not lack of courage to hesitate to take such action? Even more than that, is not the other being deceived of his fate as well as oneself? Why should not a mother be given the chance to mature, a chance which life presents to every mother when, in the real sense of the word, she "sends into the world" her child? Why not give her the chance at last really to learn to love? (For

up to this time her love was not a real love or she would have sent her child upon its proper way long since.) What right has the daughter to check the development of her mother? Is it obedience to parents to carry out wishes inimical to life? Would one kill one's mother if she should command it? But one actually does kill her, one robs her of life, of development, by trying to save her from a crisis. One assumes divine power in prescribing false laws to life—only later to suffer from those laws oneself.

The daughter will claim that it seemed an irresponsible thing to do, to leave a sick mother alone to meet such a crisis of development unaided, and that she would rather assume all the disappointments of a spoiled life than to expose her mother to such suffering. The answer to this must be: "Are you omniscient to be able to know in advance what course the development of your mother will take? How do you know whether or how much and how long your mother will suffer after your departure? Why cannot you arrange that a new life will begin for your mother after you leave? Would it wound your vanity too much, if it should become evident that your presence is restricting the full life of your

mother, and that it can be furthered only by a separation? Why cannot you figure out what arrangements must be made, what people called upon, what way found in order to transform a seeming loss into an actual gain? Why is your mind so helpless as soon as it becomes necessary to make a move onward?"

In the last analysis all cases of this sort have to do with an inner helplessness, or, which amounts to the same, with a serious lack of life in both participants. It matters little which of the two first realizes that the dilemma can be solved only, if one of the two will assume the responsibility to take the step onward. Nor does it matter who takes this step, but it must be taken. Otherwise the fixation of the dilemma will bring spiritual ruin to both.

That is the nature of the problem as long as the one party sees the only possible solution in a separation from the other. It takes on quite a different form when he discovers that by remaining he can also find a way to life.

The husband who believed that he had to go out into the larger society, as well as the daughter who had to have an occupation, might discover that the task of life lies in staying at home.

Task of life means to renounce much outwardly in order to gain everything inwardly. All the torments of renunciation, all mourning over lost possibilities must serve as nothing but means to increase one's own point of view and to deepen one's own experience of life. As long as even a trace of resignation or a remnant of a reproach against fate or one's partner can be found, so long the task of life has not been solved and so long one has not given that significance for the partner which is due him, namely a possibility of inner development.

At this point the objection is always made, by the most serious and willing people even, that the total elimination of all bitterness and all resignation is beyond the human power to achieve. To this the answer must be: "How do you know that there are limits to human nature? Are you not setting up these natural laws yourself to find protection in them against the tasks of your own further development? Why do you wish to withdraw from this development? Perhaps, after all, it is more convenient for you to feel on your head the martyr's crown of painful renunciation (even though in seclusion only) than simply and calmly to dispense with all

dramatics and to fashion life so that all suffering (and all tragedy too) disappears from it? Are you more inclined to call the tasks of your life too hard and to shift the responsibility for its imperfect solution off your own shoulders upon the ruler of all life? Are you not trying to enjoy a triumph over that ruler by proving from your failure in life that he has placed you in a false position and thus has proved himself a poor pedagogue? Are you not trying to arrogate to yourself the final judgment of life?—If not, then solve your problem, stay where you are without resignation, or go where you believe you belong without lamentation, and in every case assume full responsibility for all reverses which may still be contained in the circle of your life."

In all cases of this kind man is confronted with the question whether he really has a faith in the world order and God, or whether he uses these things as a beautiful simile or theoretical formula to deceive himself and others with them. If he really has faith, he cannot believe that there can be a distress that cannot be overcome. He will rather be definitely convinced that the way out will appear as soon as he, on his own part, does that which the situation demands of

him. But it demands of him a decision. He must decide to leave his partner and he must take upon himself the hard task of making the resultant condition fruitful not only for himself but for his partner as well, or else he must decide to be content to stay and then solve the difficult problem of making this situation fruitful for both.

Who cannot rise to the courage of such a decision does not believe that the life within himself or in his partner has creative force enough to open up new paths. He may say: "I don't trust myself," and means to be humble. If he were honest he would be obliged to say: "I do not trust God." He would have to confess his absence of faith.

Here it becomes plain that faith, courage, decision and joy in responsibility are identical with belief in the world order which can be formulated in somewhat this fashion: A step which is right for one of two concerned must also be right for the other, otherwise the world order would contradict itself; but if it cannot be seen how such a step can prove to be the right one for the other, the fault must lie in the blindness of the observer; and he is blind because he does

not believe in the creative possibilities which are contained in the world order.

The rule reads: *Do not lament over the dilemma, but act, even at the risk of making mistakes or of producing crises. False steps are better than none at all. Life is arranged so that every step which is right for the one cannot be the false one for the neighbor.*

BOOK TWO

EDUCATION

IV. NURSERY

BREACH OF CONFIDENCE

A MOTHER feeds her child that is about ten or eleven months old. It has long since learned to eat porridge and vegetables with a spoon. Today it is to have a new vegetable, cauliflower, for the first time. To the mother's surprise the child does not like cauliflower. It tries to spit it out and after it has been coaxed to swallow some, it presses its lips together and makes impossible all attempts to feed it.

At first the mother tries a few jesting remonstrances, then she tries to divert the attention of the child in order to surprise it, but that also fails; finally she finds it necessary to be severe. She casts a cold, severe glance upon the child, but it remains firm.—What can the mother do?

There are two possibilities. The mother can yield, but then she rightly fears that similar scenes will be repeated and that some day she will be forced to exert her authority. Anyway, she can deny it her love or act as though she were

denying it. And, if this step is without results, she can use brute force and feed the child by holding its nose and forcing its mouth open. Psychologically that would be the same as to let the child go hungry until it is ready to eat the cauliflower. The distinguishing feature about the last three possibilities is the withdrawal of the mother's affection, and from the standpoint of the child that means the breach of the natural relation of loyalty between mother and child.—For the child is not able to experience the underlying good intention by which the mother is proving her loyalty after all, but only the brutal violence, enmity and treason.

Let us assume, to begin with, that in this or a similar way the break between mother and child is brought about, and remember it is not a matter of a single occurrence but of a steady repetition of similar measures, since the temperament and the educational skill of the mother always remain about the same and since the character of the child under her influence develops in a uniform direction. The question then arises, how this breach between mother and child must make itself felt in the further development of the child's character. With the help of a careful ob-

servation of the child and also with the help of the later character analysis of the adult or the adolescent it can be definitely determined in what way and to what depths the future of the child is being decided at this point.

Without knowing it, to be sure, the child has had a very important experience. It has experienced that the fellowship between mother and child and, therefore, the fundamental prerequisite for the whole life and prosperity of the child can be severed under certain conditions. It has, as we say, had a "reminder" which will affect its entire future behavior. At every future experience or action of the child, consciously or unconsciously, the question will somehow enter: What will mother think of it?—It is as though by some overpowering danger to a people the persistence of its common bonds were threatened, so that in the future it would accept only those measures and developments which would guarantee them against a recurrence of that danger. A sacred custom or a fundamental law of the state has arisen, and the free creative development has been hampered for a long time to come by the deeply embedded fear of the barrier thus occasioned.

At first, of course, it may seem convenient to the mother, it may even flatter her, to see the child henceforth arrange its behavior from the point of view: What will mother say? She does not yet suspect that she has seriously injured the child at the very nerve of its life, at its subjectivity. Only in the course of time will this adjustment of the child prove unfavorable. It will begin to make use of its dependence upon its mother for its own purposes. It will not only behave in order to please its mother, it will also misbehave to claim her attention. In both cases it is no longer acting primarily or directly in the service of its own purposefulness, but special purposes and special interests have already wedged their way in between life and the child. The peak of its pyramid is no longer a trusting, living development, but it can already be translated into terms, it already terminates in the all-too-human end: "You shall busy yourself with me."

The consideration of how the pedagogical situation is changed by the appearance of the directive image in the character of the child will show: whatever this image may be, were it never so pious and good—it nevertheless signifies the child's fall from grace. And though the objection

be raised that this development begins at a time in which the child can estimate neither the manner of its action nor its position in the outside world and cannot, therefore, in any sense be held responsible,—these are objections which arise when concepts like guilt and sin from the life of adults are carried over into the life of the child,—still a careful look into the life of the child will show that at this early stage of its development this childish special purpose can already be described as "egocentricity."

The observer, to be sure, does not see the image itself, only the separate directive lines that compose it. He notices perhaps that the child at its play again and again looks up to the older person and says: "Look what I have built" or he finds that the child makes a noise or a face or uses ugly expressions just when company is present and the grown-ups are absorbed in conversation. The child acts as though it meant to say: "You must pay attention to me, you may praise or scold me, but you must not neglect me." Thus early the separate behavior of the child is determined by directive lines which come to the notice of its parents and cause them much trouble, but which cannot be understood or influenced until

the point of their intersection or goal is understood. Consequently, it is important to understand the entire directive image of the child as completely and as early as possible. Moreover it is necessary to understand that the directive image can have its effect upon the life of the child only because the child has already lost its innocence, and because the breach of confidence one day widened between it and the grown-ups, and since that time is lurking in the background like a threatening specter.

The inner constitution of such a child for the second and third year can be described about as follows: It has noticed that it cannot get along without the grown-ups. So the adults must be taken into consideration. Certain things must be left undone so that adults will not lose interest, and certain things must be done to attract their interest.—But the simple, free, creative self-development has been forever spoiled. The childish soul has lost its original bloom. It has lost its interest in the universal purposes and has found its (false) special purpose in magnifying and guarding itself: it has grown to be egocentric.

Who is responsible for this occurrence? Could the mother have saved the child from this fate?

If the mother had been less egoistic, the breach between her and the child would have appeared later and in a milder form. The original confidence of the child would have been shaken less, and the child would therefore have become less violently egocentric. But this fate could not be evaded entirely. Even if the mother had been an angel she could not have saved her child from making its way through the evil world of selfish people. Some relative, some servant, some teacher would have done for it what the parents usually do.—

No one can live today without becoming egocentric. No one can live on earth without bearing his share of the guilt and problems of this earth. This guilt and this problem, however, are the egocentricity, which must be overcome.

It might be said that without passing through egocentricity human society would, to be sure, persist in its original innocence and its paradise, so to speak, but it never would awake to a consciousness of itself. The transition from this innocent society of unconscious children to the mature and efficient society of conscious adults seems to be possible only by way of the torturous meandering through egocentricity, probably because only

as ego, only in contrast to his fellows, only by means of the suffering attendant upon it, can man penetrate to a consciousness of himself, to a consciousness of the world, and finally to a consciousness of God.

Therefore we have the rule: *See to it that the egocentricity which children fall into has as little rigidity as possible. Maintain as much as possible of the child's original confidence, the original courage and the original purposefulness. Save it from praise and censure and the construction of special purposes.—And if a mistake is made, do not seek the cause in the child but in your own egocentricity.*

RECALCITRANCE

Imagine a three-year-old child that is prone to disobey, similar to the child just described, whenever it is expected to do something unpleasant. It does not want to stop playing when it is time to go to bed. It does not want to put away its toys or eat its supper or go to bed or have its face washed or stay alone in the dark or go to sleep. Its behavior is the reasonable further development of the behavior of the ten-months-old child.

With the help of the terms we have defined we can, therefore, say: the child's behavior is egocentric. Its purposes no longer belong to the direct purposefulness of life, but are arranged—though, of course, the child does not know it—into a pyramid of purposes with the peak: "I am my own master." Its directive image probably reads: "Young Siegfried was a brave, proud lad," but it must not be forgotten that this directive image is not a conscious idea and even less a so-called ideal, but merely an unconscious but effective content, which in the course of its experience has proved to be desirable to the child and thus has determined its egocentricity.

It is characteristic for this young Siegfried that all directive lines, if put into words, begin with a "I don't want to—." He takes the point of view that only through negation, contradiction and disobedience can he maintain his dignity as the proud prince of the family. And it is doubtless true that the behavior of the adults has helped him to this experience, even though it is incomprehensible to them how they could have done so.

All lines of this directive image are negative. The child is a typical negator, and it shares in the

already described fate of all negators, it labors under the fundamental error that independence can be won by negation, whereas it is the surest way to become most shamefully dependent upon others. As long as the negator holds to his principle he is compelled to arrange his entire behavior in opposition to the wishes of his surroundings. He must, therefore. know and consider these wishes, must adjust his own behavior. If someone wanted the child not to go to bed it would have to wish to go to bed.

But the pedagogical problem is not to train the child to clear away its toys today, to get it to eat and be willing to be washed today. These would be illusory results which can easily be attained by some trick and which would only complicate the real situation. Nor is the problem to train the child to form the habit of caring for its toys or eating, submitting to its toilet and going to sleep properly. That would be a training which can be accomplished by severity and would necessarily lead within a short time to a catastrophe, namely to a complete loss of its joy in life, its courage, its confidence, its "natural talents" and its chances for development.

The pedagogical problem reads rather this

way: Free the child of its fundamental attitude of combat, restore peace between it and the grown-up, give back to it its lost confidence in men and the world order.—But how can this be done?

From what has already been said it can easily be inferred what obvious mistakes must be avoided in all such cases. The educator of the child must see that the recalcitrant attitude is the child's challenge to a contest for superiority. The adult who accepts this challenge is beaten at the start, for he will soon have exhausted his educational means, and he will either attain no results or the very opposite of what he planned. He will soon have exhausted all possible exhortations, threats and punishments and the toys will still be scattered about, or the toys are packed up and this seeming success will be converted into a clear failure three hours later by attacks of fear or nocturnal enuresis.—The child has plainly won, but the educator may still hide his defeat from himself by calling the child tainted or incorrigible or vicious.

On the other hand, he who does see the interrelations may fall into the opposite error. To avoid the battle with the child he will try to

develop its pacific character as much as possible. He will begin, let us say, with kind words, then try to win the child's attention for more interesting things and finally buy the obedience with some reward. But he must soon come to see that this method of kind treatment is really a continuation of the original struggle. As so often in life, these peace transactions are merely the continuation of war with other means. Here, too, the child is the victor who can accept or reject the offer of its opponent of its own free, egocentric decision, and nothing will hinder it from forcing by new disobedience as great an increase as it pleases in the premium of obedience (perhaps two stories for one, or two pennies instead of one). As soon as the premium seems too small to the child, the educator is in danger of assuming the directly opposite attitude of the harsh taskmaster whom he so despises. He is the helpless sport of the unconscious but unfailing and clever diplomacy of the child. Meanwhile the directive image of his pupil will inconspicuously but surely take on an ever worse form.

What does the educator do who avoids both these mistakes? If he is a real teacher, he will know at the start that there is no rule to deter-

mine his conduct once and for all. Without fear or anger, without harshness or sentimentality, but in a calm objective way he will expose himself to the dialectic reaction between himself and the child. He will know what to do, and his attitude will be the more assured, the more productive and successful, the more courage and confidence and calm he possesses.

But since in every case, even though the same situation seems to repeat itself, his attitude will be new and different from the time before (for that is the very meaning of the creative purposefulness of life), it is possible only to cite a single case as an illustration or example of what is meant:

The cries of her children occasion a mother to leave her work and go to the nursery. She finds the maid attempting to wash the seven-year-old boy who is fighting her with hands and feet while the four-year-old boy stands by and screams. At first the mother pays no attention to the noise, but asks the girl what she has ordered for next day's dinner. The maid lets go of the boy and answers. When the little boy goes on crying the mother says: "Not so loud, I cannot hear what Anna is saying." Still in tears the

four-year-old answers: "We going to have berries." The mother then asks the older boy: "Did you notice, are there enough to go around?" But he will not be tricked and says peevishly: "I won't have her wash me." The mother is astonished and says: "Why should she? Do it yourself."—The maid explains: "He can't do it, he is so slow, he will keep me standing here till midnight." (It is plain that the battle for supremacy between the maid and the older child is in full swing.) Then the mother asks him: "Do you mean to go to bed dirty simply to worry Anna? You must be more clever than that. How do you know that she will worry about your dirty hands?"—The boy: "Of course she will worry!"—The mother: "Why does she worry when you are dirty?"—"Perhaps she doesn't worry about my hands, but because I will not obey. She always wants to command."—"Perhaps she wants to be the general, just like you." Then the boy laughs: "Of the Salvation Army, maybe, she is a girl," Everybody laughs and the atmosphere of the nursery is saved. Then the mother: "If you are dirty and wash yourself, for whom do you do it, for yourself or for others?"—"For you!" "No, thank you, it's no

concern of mine, it is your dirt, not mine." The boy begins to work up a lather in a comical way and says: "That's the way the generals of the Salvation Army do it."—

That last remark constitutes the little revenge without which his egocentricity could not bear to give in. But it would be wrong to make his retreat difficult for him, just as it would have been wrong if the mother or the maid had said: "There, that is nice, now you are a good boy."— That would have been the declaration for the next war, so to speak, since it would have been impossible for the child to have allowed to go unpunished the superiority of the adults which such a statement would have expressed.

The little that can be formulated about the correct pedagogical attitude would read about as follows: *Do not fear for your authority and do not struggle for your own superiority. Do not fear either for the loneliness of the child nor bid for its friendship. Remain matter-of-fact, exert a friendly criticism, explain the inner and the outer facts (in words with older children, by simple deeds with younger ones), in order that the struggle for power is clearly shown to be senseless and ridiculous. Do not spare the child,*

and let it find its own way back to an objective attitude. And if the goal is not reached, do not look to the child for the fault but in your own egocentricity.

DOCILITY

Since the obstinacy and recalcitrance of children present difficult problems to parents and teachers, children's docility and gentleness are commonly praised very lavishly. Parents and teachers are happy if their wards cause them no difficulties. By apparently simple methods they attain good apparent success and are as proud of their skill at training as of the good qualities of the child. But in reality neither the good qualities nor the good training nor the success exists. A few years later the pupil proves himself quite incapable of meeting life and the educators are deeply disappointed or even disgusted because the child "has not lived up to its promise."

On such cases a psychologically trained person can tell with certainty long before the failure sets in, in what manner and for what reasons such a child will drift toward disaster. The so-called model child presents much more difficult

problems than the stubborn one, for the reason that the danger confronting it can rarely be seen excepting by one carefully schooled in such diagnosis.

Docility is without exception a sign of great discouragement. The really courageous child is neither docile nor stubborn. It does what it considers right not because it is commanded to do so, but because it is right. Adults may help it by advice. The courageous, and therefore independent, child will have full confidence in them, but it will not obey them out of fear of its own responsibility; rather it will follow their advice because it has hitherto always proved to be objectively correct. This proved that the courageous child can only be found where there are objective, courageous, responsible adults, and that the docile, timid child, that shuns responsibility, will always be found where adults talk much, warn much, prescribe much and value their own superiority highly—in short, where the adults themselves do not dare to be subject and object at the same time.

Either by indulgence or severity the mother can change the child from a responsible bearer of its own fate into a docile slave. By the first

method she facilitates its being subject and saves it from being object. She observes the wishes of the child and satisfies them even before they are expressed. She plays whatever it wishes to play and cooks whatever it wishes to eat. She makes herself, as it were, the object of the child—presumably to guard the tender little life against the harsh conflict with the evil outside world; but in reality to monopolize for herself the whole of the attachment and "love" of the child. The result must be that the child remains dependent on the mother much too long and to too great a degree, because it never learns to take the responsibility for its own deeds. Finally, it develops a strange mixture of obedience and tyranny by finding a way through its docility to make the mother, whom it obeys, serve its own wishes.

By the opposite method the mother brings about docility by unrelenting severity. She trains it to obedience even where the command is contrary to its interests, and she disdains to give the child any explanation of the reasons for her commands. As a result the child, of course, puts all responsibility upon the commander and so makes itself the object of the mother and limits

its own subjectivity to the few cases in which it occasionally and secretly oversteps the commands. Thus characters develop which distinguish themselves by a complete lack of initiative, by shyness and often by secretiveness.

Both kinds of children, the indulged who would be subject only, and the timidified who would be object only, usually do well in school. They also have another trait in common, even small disappointments upset them. They lose courage and the desire to persevere and then often enough take on the characteristics of the apathetic child of which we will treat soon.

The characteristics which the child has formed at home often prove to be rather unpractical in school, even though it succeeds in maintaining for a long time the reputation of a model scholar. But the breakdown must necessarily come when the transition from school into life suddenly demands greater adaptation. Then it will be seen that it is impossible, in the long run, to be only subject or only object, but that one must make one's own decision and bear one's own responsibility—and that is the very thing which the docile child has never learned.

What attitude must be taken to maneuver

the child out of its docility into responsibility? The solution again cannot be given in general terms, but must be illustrated by a single case.

A five-year-old girl by the name of Gerda is put into a primary boarding school because her parents are about to take a journey of two months. The extremely anxious mother impresses upon the head mistress to watch over the child carefully and to keep it well occupied "so that the child will not be lonesome."

On the very first day after the departure of the mother Gerda keeps her place at the table while the other children go to fetch their toys which are arranged along the wall. No one pays any attention to Gerda because it is apparent that she could find something to do just as well as any other child.

The toys are so arranged that they call to the children, so to speak, that they suggest problems, they need no grown-ups to explain them, they make their interference unnecessary. (Toys of the kind found in Montessori schools; the Froebel toys allowed the children less independence.)

But Gerda does not move because she has not learned to do so. She has learned to do only that

which is expressly asked of her. After an hour she is still sitting there idly. After two hours she begins to cry gently. When the children run into another room for lunch she cries harder. The teacher calls out to her to come to lunch, but she stays where she is and cries.—She has changed from the passive over into the active attitude, from secret lack of subject into an open subjectivity. The teacher may well be satisfied with this development.

But now all depends upon not being moved by the complaints of the child and not being irritated by its stubbornness. It is necessary to remain friendly, calm, kind, but implacable. The child may be shown this or the other toy, but in no case must the mistake be made to demand of it that it play, otherwise one would again relieve it of responsibility and again make of it an object of education.

Even the rules of the school, which must be explained to the child, should under no conditions be put in the form of commands. One must not say: "Come to dinner now!" but: "It is time for dinner." Not: "After dinner you must lie down and be very quiet," but: "Everybody rests after dinner and is quiet."

By thus impersonally imparting impersonal but unquestioned rules the child is almost wholly deprived of the opportunity to obey and also to make a disturbance. It can no longer make its accustomed claim to praise for being good nor to censure for being contrary, and it is just as self-evident that the rules must be followed as it is that there will be nothing to eat, if it does not appear at table.

Therefore Gerda makes the curious discovery that in herself she is quite unimportant, that nobody gets excited about her good or bad behavior and that she alone feels the results of her behavior.—The child gradually learns that it is a responsible subject whether or not it wants to be.

The rule that follows from these considerations is: *Never allow the child to escape its own responsibility and with it the results of its actions. Therefore, never relieve it of decisions which it is able to make for itself. It should be allowed to choose its own games and make its own investigations and experiences. Take care neither to coddle it nor to intimidate it, or it will grow docile. But if a child should be docile, by unerring patience, implacability and kindness it should be led again to undertake to do things of itself. Tasks should*

be given to it which are suggested not by people but by the things themselves.—And if it is impossible to get the child to assume responsibility, then the error must be sought not in the child, but in one's own egocentricity.

V. SCHOOL

INHIBITED THINKING

Among teachers and parents and, therefore, also among pupils the opinion is prevalent that mental endowment, or the lack of it, is a matter of fate and must be accepted as such. As soon as it is discovered that a person has no talent for a certain branch of study or perhaps even for any branch, it is assumed that his whole later life must be influenced by this fact. One who has no gift for figures cannot be a banker.

But experience has shown repeatedly that in many cases such a lack suddenly disappears when the child comes under the influence of a new teacher. It is commonly observed that girls in their teens show most interest and aptitude for the courses that are conducted by the handsomest young teachers. It is less known, but equally certain, that a decided lack of talent makes its appearance only where a decidedly unfriendly attitude develops between child and teacher. The teacher will claim, to be sure, that the lack of

talent is primary and that the conflict with the child has merely developed from it. But close examination invariably proves the opposite, though it must be remembered in the teacher's favor that the children, before they come to school, have usually already been spoiled by coddling, intimidation or a show of superiority.

The condition described by the terms "talented" and "untalented" always has a long previous history. But if we wish to understand what principles find their application in such a history, we will do it best by presenting the whole extensive development in a single incident.

A six-year-old child, that has been somewhat coddled by its mother, is given an example in arithmetic by some other grown-up, father, uncle or teacher. It is to divide three lead soldiers among two children. It gives one soldier to one child and one to the other. It is quite helpless at first about the third soldier.—Everything depends now upon the attitude of the grown-up. If he has the least desire to make a show of his superiority, even though it be by the slightest trace of mockery, the child will at once see that expression of superiority. It will then take its helplessness as a defeat, and since it is sensitive

to defeat in exactly the same measure in which it has been coddled or intimidated, it will no longer find the courage to feel itself responsible for its efforts. Inwardly it will turn away from the problem in arithmetic and leave everything to the adult. The retreat of the child usually expresses itself by the formula: "I can't do it" or "We have not learned that yet."—

The process going on within the child at such a moment is a discouragement, a lessening of the child's vitality, a limitation of its productive possibilities. But it is best described by the appearance of a new directive line, in this case: "I can't do figures." In the future the child will approach all problems in figures without desire and courage and with a clear lack of self-confidence: it will prove to have no talent for arithmetic.

But if the child is unspoiled and the adult succeeds in not discouraging it, then the child will find a solution of the problem by virtue of its original productivity. Also the manner of the solution will be very characteristic of the direction which the productivity of the child would like to take. One child will say: "We will have to sell the third soldier and divide the money." Another will suggest like Solomon: "We will have to cut

the soldier in two." A third proposes: "One shall have it one week and the other the second week." There are endless ways of solving the problem. The resources of the child will be narrow, limited and poor only when discouraged by the adults.

With most schoolchildren timidity has already become so much of a habit because of innumerable unfortunate experiences, that they take on an unproductive attitude before any "assignment" and remain productive in everything connected with "play." Thus the child will think the problem of dividing the three soldiers impossible when it is presented by the teacher, and the same child will easily solve it if it occurs in the course of its play. The teacher who is forced (or thinks he is) to assign problems to the children will be convinced of their lack of talent, and the quiet observer who sees the children play will consider them exceedingly talented. In the long run the teacher is usually shown to be correct, not because the children are really untalented, but because in the course of years the adults succeed in intimidating the children to such an extent that nothing remains of their original productivity.

In striking cases the lack of self-confidence in children is such that they cannot answer when

questioned in school, although they know the answer very well before and after. They fear, without being conscious of the fear, defeat by the class or the questioner. The fear of this defeat is so great that they prefer to refrain from every answer, even though the chances be never so good that the answer for once will be the correct one.

In these cases we speak of a neurotic inhibition of thought. And we find again and again that the conditions under which this inhibition appears may be very different, but that its final significance is always the same: the child's fear of its own productivity.

That makes the task of the school very clear. The important thing is to maintain the child's productivity, to get it to meet life in a productive way, on its own responsibility, and not be intimidated by failures. The school has nothing to offer excepting means that the child might use. But where these means get to be an end, there the real goal, the immediate purposefulness of the child's life, is buried under a superabundance of enforced means, and nothing remains but a machine which no longer works because the motor, the vitality, is gone. The lack of courage to assume responsi-

bility, however, is then called—so as to excuse the teacher—"lack of endowment."

The inhibition or lack of talent, if it is once so named, has a decidedly discouraging effect upon the further development of the child. Involuntarily all those concerned (even the parents) get the idea that there is something wrong about the brain of the child or that it is in some way stunted. It is assumed that its lack of talent is some kind of abnormality or idiocy and that the difference lies merely in the degree of disturbance. But that is an error. One might as well call a Chinese, who cannot speak one's language, dumb. It is not a question of an impossibility, but of a temporary inhibition. But if we are awkward enough to increase the inhibition instead of decreasing it, it will grow stronger until it takes on an outer appearance that is similar to stupidity, but in reality is wholly different from it. This awkwardness consists in not properly realizing the nature of the inhibition or, what is the same, that we adults believe endowment or the lack of it to be fixed once and for all, because we no longer have faith in the productivity of life.

The teacher who has not lost all his courage

can easily convince himself of the truth of this optimistic view. He needs only, in a simple way, to place the children entrusted to his care before problems which are not school tasks but look like free play. He will be astonished to see how at first the courageous children and gradually the less courageous (that is, the less gifted) will handle these problems in a surprisingly productive manner. When the task is given to build a sun-dial, trigonometry suddenly becomes perfectly clear, provided some older wiseacre at the first point of difficulty does not undertake to put the boy to shame by giving instructions. A little girl who builds a doll's house can solve problems in geometry. There is no lack of talent where there is joy in the work.

The task of the pedagogy of healing, in classes for retarded children, for example, is, therefore: Restore the joy in performances, awaken anew the faith in the productivity of life.

The general rule is: *Arrange all tasks so that they will not discourage the child. Do not make them too hard, so that they will not of necessity lead to defeat, and not too easy, so that they will not bore. Above all, state problems so that they will not seem a necessary evil, but an enjoyable*

part of the child's development.—If this is unsuccessful, then look for the error less in the schedules and prescriptions of the school authorities than in your own lack of productivity, and endeavor to regain your lost faith in life.

UNRULINESS

Revolt against adults plays a large part in the directive lines of youth as it grows up. It has already been mentioned that negation for negation's sake seems to many children the only chance to assert their dignity. This inclination develops in various forms and degrees, depending upon the attitude with which adults meet the child's insubordination in its first years. If the educator is very severe, then negation takes a firm hold upon the character of the pupil, but expresses itself only in roundabout ways and in a concealed manner. If the educator is weak, the negation grows into an obtrusive and excessive despotism. At all events, the disheartened subject finds in its negative attitude an unfailing weapon with which to frustrate the attempts of its educator. And in this way it frees itself from the necessity of being subject and object at the same time.

In the school this negative attitude takes on two different forms. When the courage for independent acts has been preserved (but not sufficiently to assume responsibility for them), there develops the so-called unsocial attitude. It includes occasional disturbances, silly tricks and all sorts of tomfoolery up to childish viciousness, gang life, cruelty to animals and incendiarism. If the loss of courage is already so great that it makes all active expression of the subject impossible, then the negation of the child takes on the form of passive resistance. But this will be treated later.

The inner make-up, the directive lines and usually also the directive image of the unruly child ought not to be difficult to observe. A ten-year-old boy is constantly attracting the attention of the class by putting on a pair of paper spectacles as soon as the teacher has his back turned. Or a twelve-year-old girl constantly whispers to her neighbor. She does not want to "draw the attention of the class" upon herself, to be sure. She is only conscious of a desire to chat. But she and the boy are pursuing the same purpose: both want to experience the feeling of superiority. The one thinks himself a hero because

he is astounding the class by his dangerous game, and the other feels that she is master of herself because she speaks as much as she likes, whatever the rules of the school may be. Both are behaving as pure subjects, and both are trying to evade the results of being object: the responsibility for the results of their actions.

The usual fate of such mischief-makers is that their attempts at irresponsible heroism come to naught. In the name of order the teacher makes an object of the mischief-maker who tries to be subject only. The child is warned or punished and finds itself farther away than ever from its directive image. But since it must follow this image, it finds itself compelled to keep on trying new irresponsible heroics. The boy who has been deprived of his paper spectacles will throw paper balls at the teacher, and the girl after being scolded for whispering will write notes to her neighbor.

It must be seen that both children are caught in a vicious circle, the only escape from which is barred by the teacher. The more they are punished the more they are being driven to acts of insubordination. And if the punishment succeeds in "driving the foolishness out of their system," as

drillmasters say, then they will stop the disturbances, but everything else as well. The children will then pass from active negation into passive negation. They will go on without joy or courage, dull and inactive, until the old directive image of an irresponsible heroism breaks forth suddenly and madly—in a crime or suicide.

The teacher who is frightened away from this pedagogical blindness and treats children kindly and considerately in spite of their unruliness will have exactly the same experience. Here, too, the effect of the vicious circle can be calculated almost with mathematical exactness. The child is not punished, it has the laugh on the teacher; it almost seems as though its directive image could be realized. It is the boldest, most independent, most successful member of the class. But life will soon show that the childish image is after all merely a dream which cannot be realized on account of its inner contradictions. It is impossible at one and the same time to be a hero and to disturb life.

Only when the order which is being disturbed is opposed to life, and if the disturber is willing to shoulder the responsibility for his disturbance, is life on his side: revolt then becomes reform.

But in our case life is on the side of the teacher since the mischief-maker is trying to avoid responsibility for his attitude.—The more trouble the child makes the easier and cheaper its victory must appear to be. And since the teacher puts up no defense, the feeling of victory lacks its sting, namely the heroic experience of a danger successfully overcome. To maintain its superiority, the pupil must finally carry his deed to a senseless extreme, and the more he becomes accustomed to his cheap laurels the less can he do without them. At the moment of the real decision, therefore, when the authorities impose their will, a complete breakdown sets in. The directive image that already seemed so near proves to be both out of reach and without reality. All direction is lost, life seems to have no purpose, and any illusory value is seized upon merely to keep from falling into nothingness. Here, too, crime or suicide represents the final escape.

But most teachers are not so consistent either in their severity or in their kindness, that they will drive their pupils to these extremes. Here they are helped by the humanity which they unconsciously possess and which beyond all methods constantly restores the living productive com-

munity between them and their pupils. For the really human teacher, who for his part is prepared to be subject and object at the same time, it does not matter very much whether severity or kindness is more emphasized in his method. It merely matters whether or not he succeeds in awakening in the mischief-maker a feeling for his own responsibility. Neither the one method nor the other can assure him this goal, and no one can tell him what steps he must take to secure it. The way to this goal is dependent solely upon the creative work proceeding from the immediate vitality of the teacher.

From this it might be inferred that pedagogy is an art for which birth does or does not bestow its gift, and that an ungifted teacher should find some other occupation. But that is not true. All lack of talent and of productivity has been proved to be a repression of the vital purposefulness. A person who is a poor teacher, who cannot find the creative idea which will make the wayward student into a responsible human being, should not seek some other calling (for he would be equally unsuccessful there), but he should ask himself what false directive image, what rigid directive

lines, what life-opposing inner attitude is clogging the source of his productivity. He ought to make use of the mistakes which he is showing in the education of others to improve his own education. For he will be able to correct his own mistakes the more quickly, the more clearly they reveal themselves to him in his failures. The path to self-education, which is the path to all life, will be described in detail later.

For the present we have this general rule: *The teacher who must treat with unruly pupils should see to it, on the one hand, that the mischief-makers bear the consequences of their disturbance—they must make up the lessons they have lost or leave the room, but not because the teacher is angry but because the interests of the community must be preserved. On the other hand, he must see to it that the pupils feel not only the full sympathy but also the complete understanding of the teacher. He must tell them why they are making the disturbances, what is wrong with their directive image, and that he can neither admire nor hate nor fear a pupil who is going wrong, but that he will keep on showing him how futile are all human attempts to escape responsibility.*

DULLNESS

"Dull" or "apathetic" children make almost more difficulties for teachers than do "stupid" and "unruly" ones. They are different from the latter sorts in that in their case the inhibition has extended also to the realm of volition, while the child with inhibited thinking experiences a will to think, but no ability to think, and the mischief-maker always wants something that is contrary to the will of the community. The discouragement of the dull child accordingly is deeper. Apparently it no longer has any goals, and only a close observation will show that all the peculiarities of human character can be found in it also. It has a directive image which is to free it from its inferiority feeling and win recognition for it, and which is composed of many and definite directive lines, like every other image. Even the subtle and sensitive diplomacy found in other children can be found in these seemingly so unsensitive and coarse characters, but they have as the first principle of their directive image that all these things must remain hidden as long as possible.

A father took his twelve-year-old son, the oldest of three boys, to an adviser in matters of edu-

cation. He explained that his oldest son had no ambition whatever, that he was lazy and could not get along at school in spite of his good endowment. That all manner of means, from encouragement to the most severe punishments, had had no effect upon the stubbornness of the boy, and that he would probably be compelled to put him to work although he could well afford to send him to college and graduate school.

The boy stood there quite indifferent and traced the patterns in the carpet with his toe, as though the conversation did not concern him. This indifference plainly irritated the father and he had a hard time to keep from venting his anger on the boy in the presence of the psychologist.

The psychologist asked the boy in a friendly and objective way: "Which of you two is going to win, you or your father?" A flash from the eye of the boy was the response, but in the next moment the habitual dullness had returned and the pattern in the carpet interested him more than the people present.

The psychologist continued: "Your father thinks that you have no pride, but I do not believe it. You are terribly ambitious, the slightest defeat is almost a death sentence to you. That is

why you are so clever (but without knowing it); you do not even try to do what the grown-ups expect of you, for you know in advance that you cannot please them, that you will be defeated, and that that would be fatal for you. So you try something quite different (but without knowing it). You satisfy your ambition by your triumphs over others. You act like an Indian under torture. Your enemies may scold, mock, beat and torment —you will remain cold, unfeeling, untouched, and so you deprive them of the triumph of success. The more they trample on you, the more you can prove your superiority by your indifference. The severest blow that you can inflict upon your father is to destroy his plans for your future. He has always wanted you to be a great lawyer or a judge or perhaps a Senator. You know well enough (perhaps he said so to you) that he will take no pleasure in his fine home or his automobile or his splendid reputation, if his oldest son must be a chimney-sweep. That is his sore spot, and at that very point, without admitting it to yourself, you have directed a well-aimed and deadly blow upon your enemy, your father. Your honor is saved, you are the victor in this conflict, your enemy, who is your father—"

"He is not my father," the boy said in a whisper and with an icy air.

"Most children who are treated like you claim that their parents are not really theirs. But that is just another trick to hurt them. You know very well that he is your father, and you also know that that is why you can hurt him by speaking as you do. For if he were not your father such a statement would not be important to him. You merely want to make him pay for what he has just done to you. He claimed that you have no ambition, so you claim that he is not your father. You are playing a game of war. What is the use of this war?"

The father was half frightened and half amused at this speech. He did not understand the technique of the investigation, but he understood that the psychologist was making a frontal attack upon the character of the child and he was wise enough not to interrupt. In most cases that is unfortunately not true. Then the psychologist's task is more difficult. But we are interested in the principle and so will present the simpler case.

The father gave a short description of the conditions at his home and corroborated each point that the psychologist had deduced from his own

and his son's behavior. He added that the mother was a calm, busy and conscientious woman and that the two other boys promised to be very useful citizens.—Now, quite different from the beginning of the interview, the boy looked seriously and expectantly at the psychologist. The human bond had been found between them and the first part of the pedagogical problem solved. What neither kindness nor severity could accomplish was done easily by means of the objective attitude of the psychologist. He took the boy seriously and treated him like a full-fledged person.

"If you should make peace now," he continued, "things would go nicely for three hours. Then the same old game would start all over again. Both sides would do their best to start a new life, but at the first crucial test, that is, at the first defeat which you would have to pocket you would read from the forehead of your father: That boy will never get to be a Senator. Since you are very sensitive you would take this to be your death sentence and you would again hide yourself and your superhuman ambition in the impenetrable, invisible armor of indifference. Then your father would think: Oh, well, I knew it right along, he

comes to his senses for three hours and then turns apathetic again.—And you would think: Oh, well, for three hours he treats me correctly according to the prescriptions of the psychologist, then he makes a pedagogical mistake, and I am fooled again.—What can be done to make the peace last longer than three hours?

"There is only one way. You must understand that it is more important to live your own life than to fight with your father. You will always be the one to be fooled if you let the inscription on his forehead frighten you. Perhaps he is right in thinking that you will never be a Senator. But that does not make a lesser person of you. That is no death sentence. Instead, perhaps you will some day be a small scientist who will be the first to find a way of wireless communication with the moon. Perhaps he is wrong, and you will get to be a Senator. All that is not very important. The principal point is not to let yourself be frightened so easily. It is not at all necessary to take to your heels as soon as something goes wrong, is even less necessary to take to your heels when someone else thinks something of you that displeases you.

"The prescription that will help you reads:

'A fool he who will shrink
At what the others think.
To meet defeat with smile and mirth
And keep at work for all your worth,
Most plainly shows your heart and pluck.
Who never learns this, has no luck.' "

Three or four times within the next weeks the situation was gone over in a similar way with the boy, but without the presence of the father. On the basis of the first interview there was a noticeable change also in the behavior of the father, though he had not been expressly told of the necessity of such a change. Naturally a change of pedagogical method is far more effective if made on the basis of a personal experience, than when it is the result of theoretical study or consultation. For a long time the boy's behavior vacillated quite badly, sometimes he even took on the combative attitude of the mischief-maker, but then he finally accepted the fact that he was himself responsible for his fortune or misfortune. He soon proved to be not only a gifted, but an ambitious student, in a few weeks made up for all he had lost and caused his parents no more worries, excepting that he developed an inclination

(in accordance with the character of his father) to be a model child and a grind.

It would be difficult, of course, on the basis of the one case described, to find the proper course of treatment for all similar cases, many of which may have arisen from entirely different circumstances. Here, as in many problems of this sort, the universal rule must be limited to vague suggestions. The actual translation of it into practice must be left to the vitality of the educator. The rule says:

In treating a dull child the point is to find the exceedingly ambitious goal which the dullness serves as a means. As soon as the child realizes that its alleged dullness is only a mask, and a retarding mask, which hastens on the very thing it is to prevent, namely defeat, and as soon as the child realizes that there is a person whom it need not fear because this person takes him seriously—then the dull mask will disappear quickly and permanently. And if this does not succeed, then the educator must ask himself at what point his (the educator's) egocentricity is still keeping the child from being subject and object at the same time.

VI. ADOLESCENCE

ENLIGHTENMENT

THERE is no single solution for the problem of sexual enlightenment. The psychological conditions in individual cases are very different indeed. These cases range from positive children with positive parents to dreamy, uncertain children who happen to have hesitant, speculative teachers.

There are no difficulties about sexual enlightenment for the first mentioned. The child puts questions about reproduction in the same matter-of-fact way as it puts any other questions. Some day it will ask where children come from about as it would ask where rain or electricity comes from. The child is best satisfied with a positive answer that contains no more than it wishes to know, and a chance question should not be used for a long, detailed lecture on biology. It may be told, for example, that the child grows in the mother very similarly to the way in which a seed grows in an apple or in a poppy. Not until the

problem suggests itself to the child will it seek to know further under what conditions such a growth starts and under what conditions it ceases to function. The more correctly the first answer is given, the more the second question will be postponed. But if it is asked, then it must be answered as freely as the first. The explanation of the procreative process must be adjusted to the age of the child, but must also be simple and frank—always provided that the educator is confident that he can make such an explanation and that he is certain he has correctly understood the question of the child.

As soon as he notices, however, that he is in danger of resorting to sentimental symbolism or scientific crudity, he would better be silent. All books that veil the matter in bombastic poetry or exaggerate it by brutal thoroughness of biological details are equally lacking in positiveness and cause about the same kind of trouble. Both arise from the erotic uncertainty of the author and try in vain to be of help to the erotic uncertainty of the reader.

Unfortunately today there is rarely found in families the simplicity and clearness necessary for a really clear enlightenment of the child. In

by far the most cases too little enlightenment is given by veiling and being mysterious, or too much is told. The excess of enlightenment is produced in two opposite ways. Either intentionally and after careful (but false) consideration with the help of the kind of books mentioned above, a campaign of enlightenment is conducted against the children by which they learn two false things: that sexual things are too complicated and terrible for people to grasp, and that there are many opportunities in this field to upset their elders; or else the enlightenment is neglected entirely and left wholly to chance. Schoolmates, chance observations, perhaps even sexual attacks by some adult, will then take the poorly prepared child by surprise and there ensues a crude excess of enlightenment which results, on the one hand, in a thorough discouragement of affection and, on the other, in a longing for a stupid sexual indulgence.

Since most children are enlightened too little or too much, it is of great importance to us to try to find out how sexual matters can again be given their proper harmless place in the inner life of these children. And usually the problem is much

easier than we think. So often it is difficult to find the proper pedagogical attitude toward this problem because we ourselves are as a rule anything but harmless in this matter. Otherwise we would soon notice that with ninety-five per cent of all children sexual questions are not primarily sexual, but part of their tactics of combat.

In some way or other the child finds itself opposed to its teachers, and in this battle of self-assertion it will use every weapon that proves to be effective. It will soon find out that the most effective weapons come from the realm of sexual affairs. The child sees that its teacher gets restless, uncertain, embarrassed or angry, as soon as a hint in this direction is dropped. It is not an evil intention or instinct on the part of the child, but merely chance bull's-eyes which gradually develop in him the habit of touching the sore spot of his teacher again and again, in order to get the sense of his own superiority. It is the charm of prohibition which in the form of a strong directive line gradually is made into the principal component of the directive image. The directive image gets the character, for example: "To know as much or even more than the grown-ups of sexual

matters" or "to speak of sexual things even though, or just because, it is forbidden" or "to perform sexual acts just like grown-ups."

These goals will, of course, become the more ingrained in the child's character, the stronger its inferiority feeling grows and the more anxiously it must, therefore, try to find its superiority. But the more harshly all sex matters are put under ban and seal by those in authority over the child, the more the use of such "forbidden" weapons will arouse, besides the feeling of victory, also the feeling of depravity. The child buys its superiority by doing "indecent" things and thus gives up all claim to the society of decent people. It feels itself an outcast, despised, condemned and, therefore, inferior, and it finds it necessary to make up for its inferiority by a behavior that may produce a momentary triumph, but in the long run an even stronger feeling of inferiority. Nowhere is the vicious circle so implacably at work as in matters of sex, because nowhere are educators so awkward as here.

But he who understands that the purpose of the battle with adults is not sexual indulgence, but that matters of sex are used as a weapon in the battle against adults, will not try to keep

questions of sex away from the child, but to get rid of the struggle. To undertake to turn the child away from sexual interests without first straightening out its conflict with adults is to expect an unconquered enemy to lay down his arms before the armistice. He will never succeed. But he who brings about peace between the child and the educator, who, therefore, restores confidence between the two parties and their separate subjectivity, will live to see all the seemingly depraved impulses of the child disappear very quickly and yield to the joyous development of happy powers.

It must be mentioned also that in accordance with the various fundamental attitudes the sexual interests may express themselves actively or passively, in deeds or in thoughts, openly and combatively or secretly and involuntarily. Even the apparent lack of all interest in questions of sex is merely another variety of it. It does not signify a healthy solution of the problems but rather complete intimidation, and hence the worst possible preparation in this field.—Who refuses to believe that all these different forms of sexual interest are merely means in the struggle for the maintenance of the ego will never make progress

as an educator without such consideration. He will find that the result substantiates us.

From what has been said there follows the rule: *When sexual enlightenment can no longer be given in a simple and harmless manner, then it is no longer a question of imparting knowledge of the facts of sex, but of undoing gradually the mischief that is being perpetuated with these facts. In such cases the enlightenment itself presents no difficulties, but the encouragement of the child—the only means to stop its battle against the adults—is just as difficult here as in every other field. And here, too, every failure must be ascribed to the lack of courage in the educator.*

DALLIANCE

Sexual dalliance, which usually frightens elders more than necessary, may arise in two different ways. Its starting point is either wholly harmless and almost fortuitous, or from the very beginning it is a part of the familiar struggle against adults. But it is plain enough that unfavorable influences may change a habit of the first kind into trouble of the second kind.

The harmless dallying makes its appearance at

some time or other in most children, and in a comparatively short time disappears, provided some mistake in training does not change this trifle into a tragedy of childhood. Every child tries to get to know its body by playing with it. And if on such an occasion it should experience a sense of pleasure (something of the joy of the body which every athlete knows), it will hold fast to that discovery and out of casual play there develops a habit, which becomes stronger as the child has greater reason to use an easily acquired pleasure as compensation for whatever feelings of inferiority may develop in it.

The more often a child finds itself in an unbearable situation, the less it has learned to endure the exchange of happiness and distress in life, so much the more, in order to maintain its inner balance, it requires a source of comfort upon which it can always rely. Just like a pampered child has accustomed itself to run to its mother after every defeat in order to find compensation in a bandage, a kiss or some candy, so the sensitive child, for which the maternal comfort no longer suffices, learns to comfort itself by a sense of pleasure derived from touching those parts of its body which give to it this sense.

"Pleasure without risk" is the formula by which such a child acts. It is easy to see that the goal of its education must be: the gradual transition to the sense of pleasure with full risk. To punish such a child is merely to discourage a discouraged child all the more. It might be made to stop its dallying, but it never would learn to assume a greater risk. It would probably feel compelled to assume a completely apathetic attitude.

The only method that will lead to results in such cases consists in the gradual increase of the young person's buoyancy. The "not-being-able-to-wait" which is the basis of every self-indulgence must gradually be transformed into "being-able-to-wait" without loss of courage. The method of former pedagogy, which advised all sorts of athletic exercises and sports in such situations, was based upon a correct, but poorly interpreted, idea. Sport and games increase vitality and would also increase the so-called sexual impulse, if there were such a thing. (Such an impulse does not exist in reality, only in the imagination of the discouraged.) Sport and games strengthen the courage of man and with it his ability to bear his defeats. The more healthy he feels the less he is subject to inferiority feelings because of casual failures

or depressions, and the less he will think it necessary to find compensation by means of "stolen comfort." His assurance will grow; he will be certain of his ability to find a way out of any difficulty, he will depend upon the creative power of life and be prepared to take upon himself the results of his actions and responsibility for them —the desire for self-indulgence no longer occurs to him, because no minus arises which must immediately be canceled by a cheaply bought plus.—

The problem is much harder if, as is unfortunately often the case, the sexual dalliance has become connected with prohibitions and an evil conscience. Such a situation is not always due to adults and even less to any single educator. It is deeply founded in the very important fact that by its nature the sexual function serves the greatest fusion of two individuals that can be imagined and, because of it, the origin of new life. But every bodily function, which is deprived of its natural purpose and forced into the service of an egoistic desire, produces within the human organism a disturbance of the equilibrium and a discomfort which is meant to be a warning, a punishment and an effort to force a return to the

normal. If the function of the nerves of taste is not properly employed to choose the proper amount of the proper food, but if instead this function is abused for egoistic purposes to provide epicurean pleasures, then the metabolic assimilation is naturally disturbed. If a person abuses the function of the sexual organs for the purpose of egoistic pleasure (and that is the case if a sex-partner is "bought"), he need not be surprised at disturbances of his nervous system. Exhaustion, vertigo and depression are the best known effects of this abuse.

However much this description may justify a "sense of guilt" resulting upon the practice of self-indulgence, nevertheless the educator must take care not to increase this sense of guilt. Every pressure and, above all, every threat must be avoided, because these will only strengthen the vicious circle in which the young person is caught. He has need of the self-indulgence to counterbalance his inferiority feeling, but he does not know it; and since he does not know what is urging him on to indulge himself, it looks to him like a devilish force. As soon as he yields to it, the results described above set in, and the inferiority feeling which was to be lessened grows stronger

still, and then the need to repeat this false proceeding becomes ever more urgent.

And if in this connection the struggle between pupil and teacher also plays its part, then it is even harder for the young person to regain his freedom and responsibility. But the educator who takes part in this struggle will be terrified to see all his good measures merely increase the harm.

The rule that can alone lead to success is: *Self-indulgence is not a symptom of sexual perversity, but of lack of courage. It is not the sexual impulse which must be directed into the proper path, but the courage of the young man must grow. Then his sexual function will assume a normal form of itself. He must learn to endure discomfort, bear up under tension and not to let defeats injure his sense of human dignity. Then he will require self-indulgence as little as alcohol, chocolate or cigarettes.—But the educator who cannot solve this problem must ask himself what egoistic inhibitions are obstructing the way to his own vitality.*

COMPANIONSHIP

The problem of the social inclinations of a child, of its adaptability or obstinacy and of its

estrangement from other children, plays an important rôle in its education even during the very first years of its life. It is, however, counted among the problems of adolescence because it becomes clearest at this period how high a degree of sociability the young person has been able to retain.

Adolescence is characterized by the fact that the sex glands begin to function. But of greater importance pedagogically are the accompanying phenomena resulting from this development. New capabilities and possibilities of experience appear, new interests come to the fore, and the young person faces the problem of adjusting himself to a new and unknown land, so to speak. The boy suddenly sees in the girl, whom he has hitherto disdainfully avoided, an enigma or an object of veneration. And the girl, who has hitherto found all endearments ridiculous, suddenly yields to sentimental dreams that delight and also frighten her.

These changes are not yet a matter of sex, but a matter of a deep relationship of person with person, of the development of the "we" that contains more responsibility and more possibilities for development than any other relationship that

the child has learned to know thus far. How this difficult problem will be solved depends first upon the preparation of the individual concerned, and secondly upon the atmosphere of its environment at that particular time. If the young person's directive image contains many antisocial lines, he will try everything to avoid the serious and responsible "we," toward which he should mature between his fifteenth and his twenty-fifth year. If he has learned to use his sexuality as a weapon in the open war against the established order, then by means of it he will now try to hinder the rise of a new relationship (and in the end that of marriage). By love adventures he will destroy the sprouting love. The adventures will flatter his need for recognition and at the same time protect him from his sense of inferiority, since they make impossible for him the sufferings, the longing, the helplessness, the maturing and the danger of a real experience in love. If he has learned, on the other hand, merely to appear to yield to society and to promote the unrestricted development of his ego by secret sexual dalliance only, then he will find the way neither to love nor to adventure, but he will content himself publicly to live the life of a hypocrite and a prude, and in secret

to imagine ever wilder and more senseless orgies. There is no doubt that such a hypocrite has far less vitality and courage than the adventurer, though the opposite may seem to be the case.

In any case, the new development which is conditioned by the youth's inner attitude to the problems of adolescence presents first a social problem. The question is, how the good or bad form of the possibilities of his new relationship (of the sex relationship) will adjust itself to the good or bad form of his former relationships.

It sometimes happens that a fifteen-year-old boy who has enjoyed the companionship of his playmates simply and courageously suddenly becomes a morose recluse. The analysis may show that he has plenty of courage for games, sport, study and work, but that he will not risk his affections. His image says: "Be a real man," and that means to him "Act, fight, win or die in honor, but don't be a woman, don't complain or be weak and helpless, or have longings—and therefore do not love." As long as life made boyish requirements only of his courage everything was all right. But now that it requires the courage of the heart he is certain to fail. It is impossible for him to admit a tenderness and depth of feeling. One

day in the gymnasium he has a sort of fainting fit, and after a crisis of three or four days he is as though completely transformed. He is as active and happy as before, but there is besides something serious, calm and decisive in his manner which was not noticeable before. After a year he finally tells his teacher that at the opening of the gymnasium exercises the class had sung that song about the strong man not being ashamed of his love. He had suddenly come to see that to love, to be gentle and helpless and to suffer, was also part of a "strong man." Then a door seemed to have opened for him.

The further course of the conversation brought out all the difficulties and responsibilities of the thing we call the romance of youth. For the courageous the romance of youth is no gentle game of love, not a turbulent adventure or a fantastic Weltschmerz, but the clear, courageous realization that two people are deeply bound to one another. It is the experience that this intimacy gives rise to an unsuspected vitality and heightening of all understanding, sympathy and resolution, and above all the experience that "to love" is synonymous with "to wait." What would a love be that rashly destroyed the career of the beloved?

Love sharpens sight, only egoistic sentimentality is blind. Who learns to love early will go with wide-awake and bright eyes, laden with sorrow and joy, the long difficult path of his own development, which may not bring him to his goal for ten long years.

The problem of the educator is to adjust in a vital manner the newly developing social forces (of boy and girl) to the social experiences existing before the change. If that does not succeed, then the old social life will be destroyed in favor of the new and make the natural development of the latter impossible. This is the typical fate of youth movements; the group falls apart as soon as pairs are formed, but the pairs do not stay together.—But if the task is successfully completed, an exceedingly vigorous new society arises, in which first the couples and then the men and the women separately are independent collective units. (Such as found in many a political and religious group.) The efficiency of such a doubly organized collective subject is so great that one is inclined to look upon the development of such social possibilities as an essential purpose of all education.

Young people should be taught not only to

read, write and think, but above all else to love. That would mean that every education is a failure which does not succeed in making the strong and creative forces which appear with adolescence productive for the vital amalgamation of human society.

The rule, though it may be sadly insufficient for this hard task, might read: *The changes, the increase or decrease of courage and vitality which can be observed during adolescence, can be used for the better adjustment of youth to human society. The newly arising social abilities must be allowed to develop freely and to the responsible and clear relationship of love (to betrothal and marriage). Who impedes this development encourages its degeneration into the deadly forms of moroseness (self-abuse) and adventurousness (libertinism). But who has not the courage to direct the development of young people, so that they learn to love though they may have to wait to be united—he had better look for the shortcomings within himself.*

BOOK THREE

SELF-EDUCATION

VII. INSIGHT

THE TONGS OF FATE

All questions of education end in the one question of self-education. Every battle against the errors of life, if it is to lead to success, must in the end be a battle against one's own errors. Only by outgrowing one's own weaknesses can be found the way that leads beyond the weaknesses of life. It has already been shown, however, that all mistakes, weaknesses and aberrations can be traced back to man's egocentricity. Accordingly, the fundamental problem of self-education may be described as the problem of overcoming one's own egocentricity.

The most important symptom of egocentricity is an inner isolation, the absence of heart to heart relationships. Every other distress and suffering, such as indifference, the sense of the futility of purpose and, above all, the most common and most serious symptoms of maladjustment, namely, fear, prove upon closer investigation to be the direct or indirect descendants of inner lone-

liness. Besides, isolation is an exceptional phenomenon of egocentricity in that it becomes known directly and in its original form, whereas the other symptoms are usually distorted beyond recognition by all sorts of self-deception. But there is no hiding loneliness.

A single deception alone obstructs the path of self-education and keeps the avalanche of the inner revolution from starting downhill. The fault for one's own isolation is attributed not to one's self, but to others. And this claim is not entirely wrong. For, in accordance with the origin of all human egocentricity as outlined above, the reasons for the selfish misery of the individual are most properly sought for not within one's self nor, to be sure, in one's neighbor (though he has brought about the "breach of confidence"), but in the whole of mankind, the egocentricity of which everybody shares. That fact carries the question of guilt so far into the past that it cannot be drawn into a vicious circle, and the question of the responsibility for the present and the future is brought to the fore.—It makes little difference who at one time has driven you into loneliness; whether and how you can now escape from this isolation is certainly your own affair.

To be sure, there are quite a few people who realize their isolation, but do not suffer at all because of it. They are quite contented with it and usually are able to give clever reasons for it. They claim, for example, that only the isolated person can produce anything of more than average worth; or they say that all evils arise from the fact that people crowd together too closely; or they maintain that among humans, as among some kinds of animals, there is the individual and the herd.—All these points of view have found eloquent champions in philosophy and poetry. Nevertheless, life will not tolerate them for long. Again and again it happens that with some difficulty and for a few years, even a few decades, it is possible to live quite well in isolation, but that one day, or more accurately one night, the whole desolation of such a mode of life breaks in upon one. It suddenly becomes evident that a life without love, and that signifies without social contact and without a direct heart to heart communion, must always be a meaningless life.—But the (occasional) temporary loneliness must not be confused with the (forced) isolation on principle.

Particular forms of isolation can be borne for a

longer time, to be sure, because they have at least assumed a social outer appearance. A person, apparently serving or even leading in an organization or a larger family, may put his efforts, his thoughts and ostensibly even his feeling at the service of the social unit; but at the critical moment it would, nevertheless, become clear that the peak of his pyramid of goals is egoistic and that his sacrifice for others was merely a means toward the satisfying of his own need of self-assertion. From that time on his isolation would be unbearable.—It is the attitude of the Christian Pharisee and the modern pseudo-radical.

It makes little difference at what phase of life, in what manner and to what degree the fact is realized that isolation means sorrow, that this distress arises from egocentricity and that it would disappear if the egocentric attitude were changed. Decisive is the experience of the tongs of fate. For who dares to make clear to himself what has just been said, is inescapably caught in an Either-Or, which begins to close in upon him like a pair of tongs. Either he will stay egocentric, take into the bargain without complaint all the sufferings that will develop out of it, or he will try

to renounce his egocentricity. There is no third alternative.

Meanwhile there is the question in what way one can get rid of an attitude, a reaction or a habit, after one realizes that it is mistaken or harmful. One usually tries first to control one's self, but it will prove of little or no use. Then an appeal for help is made to one's own reason, and again without result. Finally the attempt will be made to convince one's self that one is different from what one really is, and this will also fail. Neither the exercise of the will, nor autosuggestion, nor any influence upon the emotions provides a useful way to change one's own character. Only one single thing will avail anything, the transition from timidity to courage, from the evading to the assuming of responsibility, and from the desire to be object or subject only to being object and subject at the same time.

This transition represents a simultaneous change of the will, the thought content and the emotions. It does not concern separate parts of the intellectual and spiritual life and cannot be applied to any part of it separately, but it concerns the whole of man and comes about only

when an inescapable distress lays hold upon the entire person and makes every other escape impossible.—To be sure, one person will experience this event more as an intellectual insight, another more as a change of will, and the third more as a new adjustment of his sentiments. But those are mere metaphors by which the one concerned tries to account to himself for the change. The essence of it lies beyond the power of expression, only approximately can it be described as conversion, change of front, maturing, growth or development.

But the way that leads through this distress to the process of maturing may be described in greater detail, if the fact is not lost sight of that we are not dealing with a separate spiritual phenomenon (not with thoughts and not with feelings), but that each single step signifies a change in the whole of the human personality. The first step may then be best described as "insight," but not an intellectual insight merely.

The person who is suffering because of his isolation must acquire the insight not only into the fact that his isolation is dependent upon his egocentricity, but also how it is so dependent. He will perhaps notice that he cannot bear criticism from

others. The more sensitive he is to objections, criticisms and admonitions, the more he will find himself compelled to avoid every contact which might bring on such an unpleasantness. If his egocentricity is greater still, then his need for self-assertion will perhaps not even permit harmless jests from others. All people will be unbearable to him unless they believe him infallible; and he will soon seek the society of only those people who are prepared to guard his sensitiveness and to treat him like an eggshell. And if he is unable to find such people, he resorts to cats and dogs for company.

Out of this insight arises the following necessity: one must either endure isolation or one must make an inner adjustment until criticism, correction and admonition become endurable without a sense of depression. There is no third alternative. —The question still remains how to attain the further insight, that such criticisms do not need to call forth a feeling of inferiority, that they are not fatal and that they do not endanger the assured human dignity. This problem is, of course, easier than the problem of self-control, because it no longer deals with the mysterious gulf between egocentricity and suffering, but with the intelli-

gent and significant relation between self-assertion and sensitiveness. Nevertheless, there are still serious difficulties in the way of the solution of this problem, and of these we will treat later.

For the present the rule is: *He who is in a condition of distress must not ask by what outer circumstances, but by what false inner adjustment, his suffering is conditioned. He must search for the connection between this suffering and his egocentricity. The more clearly and plainly he succeeds in uncovering this connection, the easier will it be to do away with the evil. The less success his efforts have, the more he may be certain that he has not found the proper connection.—He who abandons the effort has not yet suffered enough.*

THE MIRROR OF FATE

It is not so very difficult to find the weak points in the characters of others, if one has the opportunity to observe them in intercourse with one another. With some skill in the application of the principles of characterology, presented at the beginning of this book, it will be comparatively easy to find the weak spot (the inferiority feeling) and

the compensation (the self-assertiveness) of any particular character. But it is infinitely more difficult to attain the same degree of insight into one's own character, even though it does not seem to require a great deal of perspicacity to do so. Here the tendency to self-deception stands in the way and hinders an unprejudiced judgment of one's own directive image and directive lines. It is part of the policy of the preservation of the ego, so to speak, that the egocentricity should not become conscious to its owner. Even the person who admits his egocentricity, whether he claims to like it or to combat it, does not actually know it as yet. He does not yet see clearly its inner relationship or its results, otherwise his ego would break down under this responsibility—and that would be the first step towards objectivity.

The first task in self-education consists in this, that, in spite of the difficulties and obstacles just described, one learn to apply to one's own character the insights of character study which have been exercised in judging others. But this is only possible if the interest in this self-education is so strong that the (unconscious) interests of the egocentricity in its self-assertion can be overcome by it. The interest in self-education will be the

greater, the more one succeeds in realizing that only by self-education can the troubles of life be conquered, and that weakness, falsity or the lack of self-education must, with absolute necessity, bring about the torments of a living death.—But this insight also arises from the close observation of the fate of others.

One often finds people who seemingly take an altruistic and objective attitude, but whose conversation puts a little too much emphasis on the word "I." One could almost make statistics of the frequency of this word and draw from them conclusions as to the character of such people. There is a nice difference between saying: "In an investigation of juvenile delinquency the question of congestion must also be taken into consideration," and saying: "If I am to investigate juvenile delinquency, I must also consider the question of congestion." The same difference is, of course, also present in the tone, the emotional accent and—though more carefully concealed—in the philosophical or religious background of the speaker. It need not be mentioned that the same thing holds to a far greater degree for those who do not speak of "youth," but of "their youth," and who do not describe the actual conditions prevailing in

Asia or Jerusalem, but describe the experiences "they themselves" have had there. The important thing, however, is not to determine the egocentricity by which all such self-assertive expressions are dictated, but to determine the fact that these expressions do not long fulfill their purpose. At best they awaken for the moment a sort of astonishment, interest or sympathy, but they are soon forgotten, their effect is not lasting and they arouse a decided aversion, if repeated very often. Anybody who is constantly telling about his travels, or who is always riding his hobby (however objectively he may have saddled it), in the long run will do as much harm to the objective goals for which he is presumably making as to the subjective goal for which he is unconsciously trying —namely, his own credit. Here too the ratio holds: the stronger the need of assertion and the cruder the means one must employ, the more clearly the opposite effect is brought about. Who constantly and everywhere blames alcohol for everything not only harms the temperance movement, but makes himself ridiculous and need not be surprised if no one listens to him, if his friends leave him and if the living progress regardlessly passes over him.

If on the basis of such studies a person has won the conviction that egocentricity, even in its most concealed form, must unevitably lead to failure, torment and discouragement, then he will be prepared to subject to an ever-repeated and thorough criticism not only his own vanity, but also his dearest, apparently objective purposes, in order to escape in this manner the fate of the exiles from life. This may at first be tried in a theoretical way, by trying at night to remember how often during the day one has used the word "I," how many egocentric emotions (impatience, anger, irritation, pride, and such) have given evidence of a hidden inferiority feeling or of need for self-assertion, or by trying to locate the sensitive spots, injury to which has caused a self-defense or a mobilization of the emotions.—But such an examination of conscience penetrates only to the outside limits of the selfish obstacles spoken of above.

At some social gathering or at a lecture one has perhaps told a long story from one's youth. Conscience asks whether egoistic interests played a part in the telling, and the ego, carefully hidden behind the mask of objectivity, decides: "No, it was told objectively, the matter could not have been served more impressively or more thoroughly

than by the confession from one's own childhood. Yes, it was even a sacrifice, a disclaiming of selfish modesty, it was a thoroughly objective performance."—Who is caught in theoretical moralizing in this or a similar way has already been trapped by the devil.

He will soon realize that his story has had a momentary success at best. And he will have to try to discover why his presumably well-meant efforts have no more lasting effect. Anyone who delivers lectures year after year, conducts courses or preaches the gospel from the pulpit, must ask himself again and again why so little real, vital life results from his work. And he must repeat to himself again and again that he cannot shift the blame upon the excess of egocentricity in his hearers. For certainly it should have been his task to study and uncover this egocentricity, and to find ways to do away with it. There will be nothing left for him but to try to find the cause for his lack of success in his own egocentricity, his self-assertiveness and his conceit. He will have to learn to know himself by his own fruits; or, if he prefers to keep the mask of hypocrisy, he will have to endure to see life disregard him and proceed to the order of the day.

The rule is: *Who is egocentric is equally selfish in his large tasks as in the small things of daily life. He can tell from his influence upon people in a casual conversation, as well as from the final result of his life's work, whether he is a charlatan and a comedian or an objective worker. One's judgment of one's self or judgment by others must not be decisive. The only valid standard is the increase or decrease of egocentricity in those with whom one is dealing. If one succeeds in causing an objective attitude in one's surroundings, then it may be assumed that one's own egocentricity has been lessened. If the egocentricity of others grows, then one's own lack of objectivity is at fault.—The fruits which we can produce are the mirror in which we can read our own fate—unless we are too egocentric even for that.*

THE TRUE REFLECTION

Any person who examines himself in the mirror of his results will have reason to be disappointed. And even if he should be inclined to relate his failures to his egocentricity, he will still be able to detect himself at a characteristic attempt at self-justification. He will perhaps say to himself:

"I would get the better of my selfishness and all would be well, if only conditions were more favorable in this or that particular respect. If I had fifty dollars a month more, if it were not for this one disagreeable person, if I could get rid of this one obstacle in my past, if this—or if that . . ." The outsider soon notices that this is a person who is trying to avoid the inexorable logic of his self-education. But the person himself is honestly convinced that his diagnosis is correct and that his whole happiness is being destroyed by this small "if."—He will not pass beyond this point until he succeeds in seeing through his own (unconscious) diplomacy. His attention must be directed upon the technique of his self-deception, otherwise he will be unable to escape from it.

The technique of self-deception consists in this, that his attention is directed exclusively upon one part of his spiritual activity, that thereby the importance of this single factor is exaggerated, and that he therefore believes that upon this one detail all other details depend—while, as a matter of fact, this one detail, exactly like all other details, is conditioned by the fundamental attitude of the human character.

Whoever has a secret interest in feeling him-

self unfree and constrained will always be ready to make the totality of his life dependent upon individual partial phenomena. But whoever is courageous enough to acknowledge his inner freedom will always find a way to adjust every single detail (even the most dangerous and oppressive ones) to the infinite purposefulness of life, and for him every emergency will become a stage in the progress of his inner maturing.

A certain girl has been forced by economic reasons to leave high school at the age of sixteen. She is employed as a social worker, but is not happy in her profession, complains often and bitterly of wasting her life, burdens her friends with pessimistic remarks and her ill moods, and considers her life a severe accusation of the injustice of fate. In the mirror of the results of her efforts she sees clearly that her professional and social failures are the result of her misanthropy. But she excuses herself by saying: "If I had been able to go to college things would have been different. I could have developed my abilities, I would not be pessimistic but optimistic, my courage and energy would be unlimited, and I would have successfully put my steadily developing powers at the service of society."

It may be admitted that the chance of fate has increased her discouragement. But if she had not been a timid person to begin with, she would have adjusted herself to the premature end of her schooling. Instead of constantly looking backward, she would have kept her eyes upon the future, would have discovered new ways and possibilities of development and, in spite of all obstacles, would have attained that degree of fullness of vitality which she might have attained by further study and graduation. The very act of conquering her difficulties would most probably have given her so much new courage that she would have progressed far beyond her original goals to wider circles of activity. But she was discouraged to begin with. The problem of her life, the great task of self-education was already clear, and if it had not taken the particular form of the enforced departure from school it would have changed into similar tongs of fate because of some other chance circumstance. She would then have found the reason for her failures in some other "if." And then too, perhaps as a soured teacher, crushed by responsibilities, she would still have tried to avoid being subject and object at the same time.

The accuracy of such observations becomes

very clear as soon as the "if" is put aside. The woman just described finally had to admit that the loss of a college education could not possibly be blamed for all her troubles. She was offered a chance by the organization to prepare herself for a more responsible position by joining a special training course—and she could not find the courage to do so.

At first she said to herself that it was now too late to undertake a new training. If the offer had come five years earlier she might have been able to accept it. But she soon realized that that was a mere evasion. Her colleagues, some of whom were older than herself, seized upon the opportunity gladly and she, as usual, was left behind with her objections and hesitations. But even now, as might be expected, she still found those excuses which she needed for the preservation of her ego, and found them very ingeniously within the thoughts directed upon her self-education. She claimed that her early discouragement, the severe demands of her parents and her physical weakness as a child were to blame for all her misfortune. The one "if" could no longer be maintained and the other "if," with which psychological anal-

ysis seemed to have supplied her, took its place. But the situation remained fundamentally the same. She was still looking backward and was making others responsible for her fate so as not to be compelled to look into the future where the inescapable task was waiting. Not until suffering threatened to engulf her did she dare, as though with the courage of despair, to look squarely upon the actual facts.

One of her colleagues finally received the position she had let pass by, and soon after there was a rumor that this colleague was to be called to a responsible place in the government. That was too much for the need of self-assertion of this timid woman. The emotions, which had undoubtedly always inspired her but which she had succeeded in hiding from herself, now exploded openly: envy, hatred and revengefulness. She even caught herself imagining that she could place a bomb in the cellar of the department and blow it into the air. The formula of her past life suddenly became painfully clear to her: "The world must perish, if it prevents me from being the most important in it."

Up to this time she had been a great martyr.

Now not even she could any longer believe in her sacrifice. She was in danger of becoming what a colleague had once called her in jest, a "sick bologna." She was in danger of realizing the truth, and this drop from martyrdom to a bologna sausage she feared she could not outlive. It was only a question of whether she herself or the world or both together should perish in this catastrophe.

The martyr had turned into a criminal! That means the breakdown of the egocentric directive image. But one symptom still remained, the incomparable singularity of her fate. As a martyr she stood on the highest rung of the ladder, as a criminal on the lowest, in both cases she saw herself at a distinguishing extreme. And yet she could no longer escape the realization that this simultaneous feeling of elevation and degradation was based merely upon self-deception.—And thus the beautiful illusion collapsed. The veil tore, and behind the delusion of the immensely heightened dramatic rôle stood simply and modestly a human being who, like all humans, had been deceiving herself for years. And this simple person, whether she wanted to do so or not, had to follow the simple path of her life to its end.

Whoever is seriously confronted by the question of whether he is to take his own life or that of another stands face to face with absolute fate. There is no longer a chance for him to consider whether he will meet his fate or timidly escape from it. There is no longer an escape. Fate is about him everywhere, whether he does this or that, whether he does this or leaves that undone—in every case must he meet his fate. No If and But, no referring to unfavorable circumstances and the fault of others, will any longer change the fact that now, in this moment, he will do his own deed upon his own responsibility.—He experiences himself at the very core of his being as free and responsible, as subject and object at the same time, in his true form; and all attempts at escape will appear to him like childish self-deception.

The rule is: *Who finds himself constantly trying to blame his surroundings for his fate is still attempting to make partial processes instead of the totality of his fate the object of his self-examination. He must endeavor to work his way from the part to the whole, from the "If" to the "That," from the conditions of the past to the tasks of the present, and from the directive image to the true figure. If he does not succeed, then the*

tongs of fate have not yet grasped him properly. He must wait until increased suffering makes him inclined to rid himself of the self-deception of his egocentricity.

VIII. CONFESSION

ASEPSIS

It is a debatable question whether characterology is already able to describe a practical way which can lead individuals out of the distresses of their egocentricity without the help of others. Within recent years psychotherapy has proven with ever-increasing success that the way out in most cases can be found with the help of an expert. How far the treatment by an expert is dispensable cannot yet be definitely stated. And it is equally impossible to set up recipes or laws, without the help of which this most difficult and most indispensable part of self-education can be successfully completed. Here, too, we must content ourselves with describing a case which presents graphically the most important phases of the way out but which, of course, would have to be changed in many respects and enlarged upon if it were to do justice even to a few cases out of the inexhaustible wealth of forms of human character.

A man of about thirty, Mr. Y, the Mayor's secretary, for some time has been noticing a growing distaste for the meetings of the Council. He can find no reason for this disturbing attitude at first; he merely notices a feeling of exhaustion, listlessness, headache and occasionally a slight nausea. He says jokingly to his wife: "I get sick every time I look at Councilor X, and when I see his secretary I doze away." He really means that he is physically exhausted. His physician confirms this opinion and speaks of "neurasthenia."—It is significant that, while his wife considers it her duty to pity him because of his nervous condition and to nurse him, she nevertheless has the recurrent impression that this disease somehow is an insult to her.

The psychological examination of himself, supported by lectures and appropriate books, soon led Mr. Y to see that for some time not only those meetings, but all social contacts, had been distasteful to him. But there were gradations which he imagined in the form of a ladder. His highest delight was to be by himself; then to be with his two children; then the visits with his mother; then an evening at the club; then (finally) to be with his wife; then his work at the office; and then, on

the lowest rung, the meetings at which his superiors were present.

Though at first he still assumed that this "unsociableness" resulted from his nervous condition of allegedly physical origin, he nevertheless came to the conviction (contrary to the opinion of his physician) that the unsociableness was primary and the nervous symptoms secondary. To be sure, he also noticed that these symptoms helped to increase his shyness and that the following complete circle resulted: "Because people are distasteful to me, irritation with them causes physical distress; and because this irritation causes physical distress, they are distasteful to me."—That is the vicious circle.—But that the unsociableness is the first in this relationship (the cause of the other) and not the second (the effect of the other) can be deduced clearly enough from the gradation just described.

In its effects a physical weakness of the nerves could depend only upon outer (mechanical) causes. It might be so constituted that the presence of many people is less tolerable than the presence of a single person. But according to the gradation just described such is decidedly not the case. The degree of physical distress clearly de-

pends upon mental conditions, and it, therefore, becomes necessary to determine the nature of these mental conditions.—With this realization Mr. Y advanced an important step nearer to the central problem of his self-education.

For a long time he could not understand why the gradation took the particular order he observed. But finally his condition became so unbearable to him that he was prepared to put aside large parts of his "conviction" or of his "attitude towards life" (which generally means, large parts of his vanity), if by doing so he could get behind the secret of his dislike for people. Immediately he discovered a connection which was so simple that it seemed strange he had not discovered it long since—but which the egocentric resistance had hitherto carefully hidden from the self-criticism of Mr. Y. The connection was this: "I do not want to be criticized. The greater the danger of being criticized, and the less possibilities I have to restore my endangered honor to its full glory—the more distressed I become. This danger of criticism is greatest at the meetings of the Council, next at the office, and next (alas!) before the accurate eyes of my wife—and I am safest when I am by myself."

The first effect of this insight was like a release. It even seemed that his shyness would disappear. But soon the old distress returned, and Mr. Y found himself compelled to take a further step toward his self-education. He was obliged to ask himself why he had grown sensitive to so strangely high a degree to every criticism, and he found that this sensitiveness had always been present, but that it had noticeably increased within the last two years. And when he tried to recollect what change in the conditions of his life had taken place about two years ago, he remembered that at that time his wife had dared for the first time to criticize his characteristic attitude. Up to that time she had followed and admired him. When he had expressed his disgust at his colleagues and his superiors, she had tried to console him and to restore his wounded pride as quickly as possible. Therefore, she had agreed with him and declared him in the right, even when he was clearly in the wrong. But gradually, after the children no longer consumed her whole physical and mental energy, she had begun to think about herself and her marriage. She had realized that she was doing her husband a poor service by agreeing with him and supporting him at every turn, even against

her better judgment. She saw that she was merely confirming him more strongly in his infallibility and distaste for criticism. Therefore she considered it necessary at times to call his attention to his mistakes—but the husband considered that treason.

When Mr. Y now recalled this change in his married life and thought it over, it was as though the film dropped from his eyes. He understood that the often discussed and repeatedly lamented "treason" was not desertion by his last loyal adherent, but rather a well-meant and useful attempt to open his eyes. He felt as though he had been spending his life in a daze. He had actually and everywhere acted as though he were the infallible lord of creation, remote from criticism. His devotion to his work, his industry and his exemplary conduct, which was universally recognized, had strengthened him in this estimate of himself. So he had thought it neither praiseworthy nor strange that his wife always agreed with him. He did not suspect that by her falsely applied love she had forced him deeper and deeper into his false (unconscious) evaluation of himself. Necessarily but wrongly, he, therefore, considered his wife's change of attitude, which was in reality a

heightening of her love and loyalty, and also of her courage, to be a lessening of her love, for he could see only the weakening of her docility and obedience, not the growing insight hidden behind it.

What had thus far seemed to him an injustice on the part of his wife now appeared as his own injustice. And he had to take upon himself all the fault for the tension and disagreements of the last years in his home, for which he had hitherto blamed his wife. Thus all these conflicts lost their bitterness. Nothing remained except a deep regret for his own blindness and an honest effort to get rid of it as soon as possible.

For a moment, to be sure, the danger arose that his wife, because from the beginning she had been the more courageous and discerning, would now rise too much in his estimation and that then the difficulties would be increased rather than diminished. But this danger was avoided as soon as he realized that with the extraction of the poison from his marriage it became possible also to extract the poison from all other problems. The fact that, as so often in life, a mistake had been made now appeared part of the universal human fate, which no one escapes and which brings disgrace to

none; and one could now apply one's self with renewed courage to the task of eradicating this mistake permanently, with all its consequences:

The rule is: *If one gets into difficulties and begins by making one's surroundings (people and things) responsible for them, it should be asked why one is not oneself able to change these people and things, or assume such an attitude to things that the difficulties will disappear. Especially, if an evil out of the past is made responsible, the question must be put why one is not adaptable and productive enough to change this evil into a good. If one pursues this course steadily against one's self, it will finally be seen that one is no less to blame than the others. Thereby one's own misfortune turns into a part of the universal human suffering. Past and present are disinfected. But every single individual is still liable for the mistakes of the whole. And the energy, which no longer wastes itself in useless accusations of fate, is free to apply itself to the common improvement of our common fate.*

THE ORIGINAL SCENE

The development described in the last chapter caused a noticeable lessening of the tension be-

tween Mr. Y and his wife. But there were still some sensitive points, at the mention of which he was hurt and withdrew within himself. There also seemed to be an improvement in his relation with his colleagues, but here, too, some sensitiveness remained and the official meetings especially still caused a good deal of discomfort. But now this discomfort was purely mental, all physical symptoms had disappeared and his problem read: To overcome the mental difficulties also by a further understanding of his own mistakes.

In spite of the fact that it constantly became clearer to him that his fear of criticism was senseless inasmuch as his "human dignity" was not in the least affected by it, his sensations and emotions still behaved as though this human dignity of his could be upset by every breath of air. Therefore he had to ask himself why he had so little faith in this human dignity, to have to guard it so carefully. The lack of faith in himself, in his own humanity (which surely would still remain humanity in spite of all aberrations and errors), or, one might say, his faith in humanity itself now had to become the subject of his examination.

He probably would not have been able to work his way through to a solution of this problem with-

out the help of a study of books on individual psychology. Also the more he had been schooled in thinking and the more flexible his mind, the more easily he might have been misled into one of the wrong paths of self-assertiveness. But an occasional consultation with a friend trained in characterology saved him from this danger. In spite of the fact that he had neither the time nor the training to engage in character research (perhaps because of that), he one day discovered the source of his lack of confidence.

He first found a trace of it at that point of the picture he had made of his character which needed a better explanation. Why had that "treason" of his wife made him sensitive along the whole line of human relationship? Why was he not content with correcting his wife or refusing to accept her censure? Why did the discomfort carry over into his professional work? Why did a general and persistent dislike of people at once take the place of a short, passing dislike for his wife? Evidently the "treason" had touched a pivotal point in his character where all fields of activity crossed. There could be no doubt that this important and sensitive point was his egotism.

His repute, his prestige was endangered. And

the manner in which he tried to protect himself against this danger was absolute proof that he did not believe in his attitude himself. The fact that from now on he carefully and thoroughly avoided every criticism could only be understood if he actually (though unconsciously) feared that such criticism would expose his insignificance.

Here lies the essential point of every self-examination. Everything depends upon whether one succeeds in penetrating from the easily discernible self-assertiveness to the inferiority feeling hidden behind it, or, in the opposite case, whether it is possible to uncover the self-assertion behind the hidden feeling of inferiority. But it must be mentioned again that this "uncovering" is not meant as an intellectual process, but that it is an experience, a "getting behind one's own tricks," a "self-discovery." If this succeeds, it not only becomes clear that a mental factor has been affecting the character (that could have been assumed at the beginning), but also how, in what particular form with a particular content, it developed its activity in this particular person.

Now, eight weeks after he had begun his self-examination, Mr. Y knew that since early youth he had always considered himself inferior, even

though he had never admitted it to himself even in thought, much less to others. Not his conscious judgment of himself, but his behavior proved to him the uninterrupted activity of his inferiority feeling. But as soon as he became conscious of it, he also recognized its particular content and its origin.

After a long day of many changing moods, during which he had been so irritated and riled that he had been unable to do his work, he was suddenly seized by a strange anger against his wife. He felt a desire to beat her, although his reason told him that she had not given the slightest occasion for it. Once more he was inclined to consider all attempts at self-education futile, he wanted to throw all characterology overboard, and no longer find the fault in himself but, as originally, in others and especially in his wife.—(The egocentric factors were making a last, desperate stand.)—But self-criticism had already progressed too far to allow an escape from it. Mr. Y said to himself: "If I now try to escape from myself, then I am to blame for my fear of people and for all the physical distresses that are spoiling my life. Therefore the lesser evil is to draw the tooth now. And if I do not succeed I will have to

go to a psychologist, which God forbid." So he tried to draw the tooth. And he succeeded. He told himself that the cause of his riled emotions, especially of his anger against his wife, could only lie within himself. And he also noticed that it was a "forgotten" experience that was churning within him, and that it would not cost him his life to account for it to himself.

Suddenly he saw himself sitting at a table in the playroom of his parents' home. He had just painted a picture in water colors and was waiting for his mother to praise his effort as she was accustomed to do. Instead of that she was horrified at the way he had spilled color all over the table, and in her vexation she called his picture a senseless blotch. He was most deeply hurt. Perhaps he had even expected that the floor would give way and swallow both him and his mother.—That had been the first treason.—

Without much trouble, but with a strange mixture of sadness and joy he attained the insight: one is angry with one's wife as if she were one's mother, and as if one were still the child that was once badly treated by its mother. One is still as afraid as then of the criticism of the elders, and one still feels dependent in one's self-evaluation

upon this criticism as if one were still a child.—But it cannot be denied that one is no longer a child, that one's value is not dependent on any critic whatever, and that one no longer need worry about one's reputation as a famous painter, because one is no longer a poor blotcher who has spoiled the table in the playroom.

From that moment Mr. Y felt freed of his inferiority feeling and his inner life took a decided turn for the better. That "original scene" in the playroom was, of course, not the real reason for his inferiority feeling. The real cause, the unpedagogical attitude of his mother, extended over many years. The original scene merely formed the dramatically concentrated precipitate from the repeated distress of the child. It was, so to speak, the specter which represented the center of the child's picture of the world, and that corresponded to the most important directive line of its life: See to it that you do not call forth the criticism of your neighbor, otherwise your reputation is gone forever.

By becoming conscious of, and eliminating, this directive line the way was opened for Mr. Y from a bound and egocentric development of character to one that was free and simple.

The rule says: *An important (but not indispensable) step in self-education consists in uncovering the original scene, which represents a symbolic expression of the childish picture of the world and, therefore, the starting-point of the directive image and its lines. The inner formation of egocentricity (inferiority feeling and self-assertiveness) finds food for its life in the original scene. The discovery of such emotional experiences makes the victory over the egocentricity much easier. But this uncovering is possible only if the egocentric obstacles (doubt, depression and failure) are caught unawares and one is able to penetrate to the connections most dangerous for one's egotism.—If this is not successful, then the consequences of egocentricity, the torments of life, must be endured further, until the ego surrenders.*

REALIZATION

Theoretically the reason for all inferiority feeling and for all distrust of his own humanity and humanity in general had now been thoroughly analyzed, shown to be an error, and thereby made innocuous. Practically, however, sensations, feel-

ings and emotions still persisted upon their habitual painful course. Although in moments of the insights described above the feeling of sudden asepsis had risen to a kind of experience of release, this freedom lasted only until he met some critically minded colleague. What had been accomplished in the secluded chamber could extend its effect upon the ordinary day only so far as the day passed without the burden of proof. The burden of proof, the "temptation," regularly reawakened the inferiority feeling which had seemingly disappeared, and then the whole avalanche of erroneous feelings and thoughts again began to move. It was clear that a cure necessitated a further step which, while related to the experience of the original scene, had to refer in content more to the present than to the past.

Mr. Y realized without recourse to theory what the nature of this difficult step had to be, for life with its inexorable logic forced him to this final conclusion of his self-education. He saw that he had to submit to the very experience, the very distress, which he tried most carefully to avoid, and this experience, this distress for the moment meant: criticism by his superiors.

At first he thought that it must be an unjust

criticism to which he had to be willing to submit silently. But he soon noticed that that could cause only the feeling of innocent suffering and the claim of a martyr's crown. Therefore, such an experience could not have given him what was of most importance now, namely, the lessening of his own importance and submission to defeat. This idea to submit to an undeserved criticism proved to be nothing but another trick of his egocentricity, and if he had carried it out, he would not have gone forward but backward. By a slight satisfaction with the idea of such a scene he noticed that this could not be the step which life was demanding of him now, and then he knew what this step must actually be: to be quiet and calm in face of a justified criticism. But it was also clear that he must not intentionally provoke such a justified criticism, lest (as had always been the case in the past) pretense and construction again take the place of reality.—But he did not have long to wait before the ordinary course of events gave him his opportunity.

A meeting was to be held, and with the extraordinary sensitiveness of such people he noticed several days in advance that he "was in for something."

The days and especially the nights preceding the meeting were spent in repeatedly rehearsing the connections so far described. The fatigue caused by the sleepless nights was merely part of the bargain. But the result was quieting and clear like Luther's attitude at Worms: "Here I stand, I cannot do else."—

For two hours the meeting passed in an uneventful and tedious fashion. The early restlessness of Mr. Y yielded more and more to a sort of sadness, because all his preparations seemed to have been in vain. By this sadness he noticed that he was not yet facing things objectively, but was still trying to make himself the hero of a drama. —But then a new report was presented and the chairman said that someone, and probably Secretary Y, had overlooked a very important point in the preparation of the case. It was so, he had made a mistake. For a moment, as always in such cases, he felt a painful constriction of the heart, a tightening of the forehead and an impulse to launch upon a long and irrefutable excuse. Instead of that he merely said: "Yes, I have overlooked that." When asked by the chairman why he had not been more careful and what he had been thinking about, to his own astonishment he

answered calmly, smilingly and with a perfectly frank and clear glance. The chairman could say nothing but "The Secretary will correct that, we will proceed to the next item of business." Mr. Y felt that neither he nor his superior nor his colleagues retained even the slightest feeling of depression from this event.

The meeting took its usual course and ended as friendly and as harmoniously as ever; what ordinarily would have caused him an almost unbearable mental anguish, endless soliloquies and several sleepless nights, this time passed without any disturbance of his mental equilibrium.—Still somewhat astonished and almost a little frightened at the way life had been simplified, he went home. It was clear to him that he would never fear criticism again, that his dignity could not be hurt even by his superiors and that his character was simpler and clearer than he had thought.

Since he had experienced the security of human dignity under the very circumstances that had always seemed to him the most dangerous, it was of course easy for him to show the same courage under other, less dangerous circumstances. He now knew how to be subject and object at the same time, and therefore his neurasthenia, his

shyness and inability to adapt himself were overcome. Relapses into his old failing occurred only when he was physically unwell. But since he would not use his physical weakness as an excuse, these occasional relapses only served to protect him against an overestimate of his own perfection.

In this case the problem of self-education can be considered solved as far as possible. But it must be added that such a course is still rare in our day. Outside help in this case was limited to the study of books and attendance at a few lectures, and the real work, the use of the weapons in the battle with his own egocentricity, the patient had to do himself. It is no wonder that he sometimes (as he later expressed it) had the feeling that, like Münchhausen, he was trying to pull himself out of the swamp by his own hair, and that he had no success as long as this seemed impossible to him. Not until he determined to restrict his task to the elimination of his egocentricity, and no longer tried to force an increase of courage and vitality, did the process of self-education get started. The image with the help of which he later tried to make clear the distribution of the parts in the task was something like this: The light is obscured; it is not my problem to light the light

(for it is already burning), but my problem is to clear away the obstacles that are obstructing the light. I cannot create light, but I can remove the shade. If a man wished to light the light himself, he would be more vain than ever. If he would wait until the light penetrated the shade by itself, he would be more timid than ever; he would be trying to escape his responsibilities. The objective is the untiring work at the removal of the shade and the unerring confidence in the presence of the light.

The rule is: *Who has come to see the connections between his state of distress and his egocentricity, who is prepared to admit his responsibility for his further fate, must not simply count on the disappearance of the distress as upon a reward; he must be prepared to draw the factual conclusion from his insight and confession. He must hold his ground in the very situation which has seemed hitherto the most intolerable. He must be subject and object at the same time, even though life makes it never so hard for him. Not until he meets life in this fashion will life meet him. Not until he submits to life can he master life.*

IX. AFFIRMATION

AFFIRMING THE PAST

SINCE there are still few cases of successful self-education, it is fitting to relate as a further illustration the story of a young man who succeeded in overcoming his egocentricity not exclusively, but essentially by his own efforts. Professional treatment was limited to three consultations with a psychotherapist, but none of these lasted for more than an hour.

The patient was a philologist with strongly religious tendencies. He came from a long line of ministers of the gospel and at the time of the crisis which is to be considered here he was twenty-eight years old. We will give him the nickname of his boyhood, Reynard Fox, and it will be seen at once that there was a good deal of knowledge of character contained in this designation, as in most nicknames.

He was the eldest son of a minister and spent his first three years in the country and the following years, until he entered the university, in a

small provincial city. He had three younger sisters but no brother; at first he was perhaps somewhat spoiled by his mother, but both parents were equally devoted to a Protestant-Prussian attitude which the son was later in the habit of calling the "Kantian specter of duty." Thus the environment of his youth was rather too severe than too gentle; there was no beauty for beauty's sake; music was the only art that somewhat enlivened the somberness of the rectory, and even this was meant for metaphysical and very unchildish purposes.

The suffering that later led to the crisis in the life of the patient was marked in the main by a very obstinate insomnia. A few obsessions occasionally also contributed to his condition and at a later time the coercion to sexual self-abuse, so that the medical diagnosis had to determine a neurotic obsession. But his condition was never such as to deprive the patient of the ability to work. On the contrary, the "specter of duty" kept him going even during the worst periods, and helped him over even the deepest depressions of his inferiority complex.

The earliest recollection of his childhood was: "I am burying a bird in the garden of the rectory,

I am crying hard and at the same time am very depressed, because I know that it is only a game, and yet I am afraid that the bird will not go to heaven unless tears are seriously shed for it." It is hard to say just when this event occurred. Probably it belongs to the first years after the family had moved to the city. The most important problem of the life and sorrows of Reynard Fox is already clearly shown in this experience, the doubts as to the honesty of his emotions.

Other recollections of his childhood group themselves about the same theme. One is moved at the departure of relatives (though their visit brought small enjoyment), one must be horrified at the pranks of street urchins (though one would rather have admired them), one must be enthralled at a pious hymn (which was really very tedious).—There was, so to speak, a code of emotions, a specter of duties of the heart also. A person whose heart did not obey these laws was depraved and worthless. Thus far the educational result seems to have corresponded to the intentions of the parents. And this accordance was attained without much punishment or much talk even, simply by the example of the elders and the tone prevailing in the rectory. It must be con-

cluded that Reynard was a very gentle and affectionate child, for without much opposition he made into his own the principles which he found in his environment; and it must be assumed that at first his parents were well satisfied with their docile and gentle offspring.

But soon the process, which he later called his "demasculation," of necessity went beyond the intention of his elders. The legislation for the emotions automatically grew in the child and no outside regulations could stop it. Since it is important for the comprehension of his later distress, as well as of the principles underlying all mistakes in upbringing, to understand this coercive development of inner repressions, we will have to give a detailed account of this process.—In order to keep the respect of his fellows, above all of his parents and of himself, at specific events the boy had not only to show definite emotions, but had actually to feel them. Since this did not by any means always succeed, a typical inferiority complex appeared at an early stage (it cannot be determined just when). He believed himself decidedly inferior to what he really was. The respect that was shown him he considered far beyond that which he deserved for the very reason that he did not by

any means always possess the feelings he had to show. But hypocrisy seemed to him the worst of all sins, and since he could not overcome this hypocrisy by a frank confession, partly because he lacked the courage and partly because of his want of expression, he was forced into a feeling of inferiority. Thus he pretended an honesty, although he already saw that by masking his masquerading he was being caught in a constantly increasing inner dishonesty.—That was the vicious circle which was snarling him up in an ever-greater inferiority complex.

It is not to be wondered at that he again and again tried to atone for part of his guilt by trying to be good, obedient and virtuous. But how to do this he could, of course, determine only with the help of the idea current in his surroundings. Besides he could only use that part of these ideas—most of which were far beyond his reach—which could be brought into a relation with his childish problems. Thus about the time he first entered school there arose from sermons, talks and his own contemplations the opinion that all childish joys must be given up, if one wished to be "good." The grown-ups, who were clearly "good people," did not hop about and sing nor play ball or hide-and-

seek or robber and policeman. Therefore all these joys should be avoided, even though they were not exactly sinful, and one had better follow the precepts of one's mother who says that "frivolity seldom leads to good," and perhaps one might go a step further and not only avoid frivolity but all gayety and all play.—Thus asceticism was made a principle; not only all overbearance but all courage was frowned upon, and from now on Reynard Fox moved exclusively on the gloomy side of life.

During the next years this dangerous attitude was considerably strengthened by the (however well meant) influence of the father. He praised to the boy the Spartan ideal as opposed to the Athenian and the attitude of the Christian martyrs as against that of the pagan conquerors. The pedagogic intention lay in the emphasis upon "seeing a thing through," the ability to endure pains and deprivations for the sake of a goal worthy of sacrifices. But the result, though it seemed to be in the desired direction, was in fact in exactly the opposite one. The child definitely and on principle refrained from setting any goals at all, because he could thus most easily avoid all deprivations and pains. So as not to have to deny

himself in heroic fashion all the joys of life, he declared these joys bad and useless, long before he had any idea what "joys" really are, and also, of course, without knowing that such an apparent heroism hides a cowardly fear of life.

When he entered the period of adolescence his already settled attitude allowed him to choose only one of the ways open to him: he had to consider everything erotic as depraved. The word "dirt" signified to him (as to his mother) not only the human excrements, but the sexual act, as well as everything that may happen between a man and a woman. The fact that the word "love" may designate both love of mankind and sexual love seemed a clear indication of the depravity of society. Not until fifteen years later was he able to see in this deep ambiguity the great, unending problem of life and the inescapable demand for the maturing and growth of human morality.

First a new conflict arose within him, because he repeatedly discovered that his day-dreams were occupied with some girl or woman. But the most painful experience was that he could no longer calmly view the artistic presentation of nude female figures. According to the code prevailing at

his home such works of art were to be considered "sublime, classical or replete with meaning," instead of which he found them merely exciting, and therefore, according to the new code of his own, "depraved, smutty and lewd." From this inner contradiction of judgments he drew the harsh conclusion that his parents were after all not "pure enough." And this seemed to be strengthened by the fact that they had put children into the world and must therefore (an inconceivable idea!) have had lewd relationship with one another.

Queries like this troubled him very much. Though he gradually succeeded in banishing all alluring and exciting thoughts from his mind, he could not help realizing that also all expression of affection that had hitherto seemed proper—yes, all affection and all human tenderness—had to be banished at the same time. This inner improvement troubled him greatly, allegedly only as a philosophical problem, but the result of the worries over it was a steadily growing insomnia. The more he pondered, the more troublesome the riddle of life appeared to him; the more he troubled himself, the more poorly he slept; the less he

slept, the more dissatisfied and irritated he was with life; the more irritated he became, the more troublesome he felt the riddle of life to be.

There is no need of adding that such a course of life neglected all the joys and vitality of youth. He experienced none of the attachments of schoolboy or student. Even friendships with those of similar attitudes could not last long. He faced the world in isolation and with bitterness. Reynard Fox had called the grapes sour because he had not been willing to jump for them. Now he had to stand and watch while others enjoyed the grapes, and he had to use all his ingenuity to prove that the grapes were still as bitter as ever, that he alone was right and all the others wrong.

This insight into the origin of his distress arose in a comparatively short time after the study of several books on individual psychology, but at first it increased quite considerably his insomnia and, therefore, his ailment. He was no longer tormented by the idea that the world was lewd and that without this lewdness one could not really know life; on the contrary, he now scourged himself with repentance of his errors. He accused himself of having considered love, human society

and affection as lewd, and the lewd—namely, egocentricity—indifference and the avarice of the heart as pure; worst of all, he believed that because of this error he had forfeited the right to all the joys, values and possible developments of youth. It seemed impossible to recover what he had lost or to change the false direction he had taken or to gain pardon for his mistakes which he considered serious sins, and his suffering, the insomnia, appeared as just punishment for these sins.—It is only natural that such an attitude increased his suffering. But he expected an improvement of his condition as a sort of reward for his "unsparing self-accusation"; instead, when it grew worse he worried anew and these new worries increased his suffering still more. The vicious circle was functioning more than ever.

At about this time he had the first consultation with an individual psychologist. It led to a swift discovery: so long as one took a pessimistic attitude towards one's past there could be no question of an affirmation of life and with it an adaptation to the general human fate. The state of distress must automatically increase until Reynard Fox considered the grapes neither sour nor sweet and

until he began to accept them gratefully as they came, some sour, some sweet.

In a sleepness night during which, as he expressed it, he had slept less than on all other nights together, he worked his way through to the determination to affirm his past with all its errors and failings. In the future he would let these things be what they were, he would no longer put himself in opposition to his parents or to God, but devote himself simply and modestly to the problems of the future.—On the following night he slept soundly for the first time.

The rule is: *There is need not only of an insight into the origin of suffering and of a confession of one's own errors and one's own responsibility, but also of an affirmation of everything that has happened. One may be sorry for it as before, but one must not again use it as a weapon in the struggle against fate. A sin that has been understood in all its connections and has been confessed must be used only as a favored means toward the goals of the future, that is, a helpful lesson by which to improve. Persistent repentance is as much sin as is pride in sin; both serve the escape from life. Affirmation is neither repentance nor pride, but the simple recognition of a given factual condition.*

AFFIRMING THE FUTURE

Reynard Fox had completed the first step towards self-education. He had come to terms with the past. He slept much better. He was prepared to embark boldly upon the problems of the future. But he had imagined these problems much easier than they really were.

The first problem to confront him was the necessity to change his estimate of values. Most things that he had hitherto refused he now had to acknowledge. What had hitherto seemed worth striving for he now had to discard. The fact that the Renaissance with its frank affirmation of the sensuous must now mean more to him than the ascetically minded Gothic Age was not so difficult for him, since this was largely a change of theory only. Luther's act of resigning from the monastic order to enter wedlock now seemed to him the real symbol of his inner transformation. But at this point new difficulties appeared.

He was a typical bookworm, and in the fifteen years of his unworldly seclusion he had, after all, acquired a great store of knowledge and of genuine philosophical culture. These riches, hitherto lying idle, now strove more and more to be put to

vital use. Plans for three books crystallized in his mind with surprising speed. But each of these books would have required a year of exclusive devotion to research.—How was he to exercise his senses freely, if the writing of the books was endangered because of it? Besides, it was necessary for him to find a way of earning a livelihood as soon as possible, and the books would accomplish that soonest. But to enter into the fullness of life and at the same time to continue his accustomed research seemed to him two things that mixed no better than fire and water.

New worries began, and his sleeplessness threatened to grow worse. The different pictures of the future fought each other in his imagination and could not be made to agree. There was the dream of a beautiful brunette and the phantom of a great epoch-making book—and suddenly there was a third, which filled the patient with the greatest horror and which he had not experienced thus far: sexual self-satisfaction.

A new struggle now developed with new depressions, new failures and a new despair. Gradually he began to see that here, too, he must be trying to escape from reality. He realized that while in masturbation there was an apparent af-

firmation of the joys of the senses, it was also another form of escape. He admitted that by this practice he was frustrating both possibilities, the writing of his book (for he almost constantly had a dull headache and an increasing disinclination to work) and also the path to the joys of life (for his shyness, his tendency to blush, to be embarrassed and to retire grew from day to day). So not only was there a threatened loss of the progress he had made, but the remainder of industry and vitality, which the "specter of duty" had managed to maintain, also threatened to be undermined. In this distress neither self-analysis nor the study of books on psychology could offer any assistance. Finally he again called upon an individual psychologist, after consulting several ministers without result.

The consultation with the psychologist began with the problem of prayer, because the patient started by complaining that through the disintegrating effect of modern psychology his oldest, dearest and most wholesome remedy—prayer—had been made ineffective. The psychologist answered that it depended upon for what and in what sense one prayed: that no psychology in the world could make ineffective or disintegrate a

virile, courageous, unreserved prayer. And it soon appeared that Reynard Fox was after all still Reynard the Fox, and that the actual goal of his prayers was still identical with the goal of his childish errors. He was still intent upon avoiding all uncertainties, all tension and all deprivations. He no longer could dispense with woman or, better said, with sensuality in his life, and, therefore, he could not devote himself to the writing of his books. And these books, or, better, the success as an author, he could no longer deny himself; therefore, he was not really able to devote himself to a real woman. The sense of his prayer could perhaps be stated by the formula: "Let me attain both my goals together, woman and the book!"

Reynard Fox was frightened. "I never realized how pretentious I have been." The psychologist answered: "No, unfortunately you did not have courage enough to do so. For to pray for both woman and the book, to struggle for work and love and life, to ask that the struggle prosper—that would mean to enter upon crisis and danger, desire, longing and deprivation. That in turn would mean to step down from the throne of one's egocentricity, to give up one's likeness to God and to be a person struggling among others who

are struggling. So as not to be forced to this step you call it 'too pretentious.' The meaning of your prayer must have been even more egoistic than it seemed at first to be."

"I merely asked to be delivered from evil."—"If deliverance from evil means to drink the cup and not to refuse it because it happens to be bitter, then deliverance from evil has a meaning directly contrary to what you actually prayed for. You are in the midst of a crisis, you can neither continue your attempts at escape nor live in retirement as before, nor can you indulge in sensuous revelry as you may have dreamed of at times. Both these ways would be easy and seemingly quite free from suffering and (for a timid person) desirable. But the third way still open to you is the hardest and most distressing of all, the way of the responsible creative construction of life: the deliverance from evil by passing straight through the evil. Have you prayed for this kind of deliverance?"

"No, I really hoped that God would save me from evil in recognition, as it were, of my good-will. I wanted the fruits of life, work and love, as a free gift of grace, without having to pay the price for them. But now I see that one must pray: 'Force me to pay the price whether or not it

hurts, for I will not pay unless I am forced to!' "

That was the end of the consultation. Two days later a letter arrived which gave a clear picture of the further course of the self-analysis.

". . . The principal experience I have had meanwhile is the unmasking of my ascetic ideals. It seems to me that in a similar way almost everything might be unmasked that is accustomed to hide behind the name asceticism, or even virtue. I am afraid of life, I hesitate to participate in its joys, because I feel in advance that pains must necessarily follow. To use your own language: I do not dare to be subject so as not to be obliged to be object later. Thus I fear joy because I fear sorrow. If I were to dare to enter into life, I would presumably be impelled, like a tiger who has tasted blood, with unbridled passion to embrace everything, love everything and endure everything that life has to offer. But then I would be caught in the human-all-too-human, would be neither virtuous nor ascetic, and above all (and that counts most) would no longer be prepared to meet death.

"As I have lived hitherto, life had no value. I could give it up at any moment and death presented no problem. Even death was not a depriva-

tion. If I now fasten upon life with eager grasp, then death, and not only death itself but every indication of it, every separation or failure, even every passing day will be to me a bitter, almost unbearable deprivation. You see, the grapes are not too sour for me, but too sweet.—However, my life can no longer remain what it has been, pale and distressing. My prayer now is: 'Deliver me from evil, even if you must drag me through it! Only do not let me stand still any longer!' If your imagination is good, you might see me jumping and snapping for the grapes. If I reach them, good! even at the risk of finding them bitter. If not, very well! I will have to learn to get along without them, and at least I will have seen the grapes and practiced jumping.

"Yours in the hunt for life, Reynard Fox."

The rule is: *If one affirms one's past and the origin of one's distress, then the problem is to affirm the future which arises from this past. One must accept the fact that one stands like an untrained and inexperienced child before new developments whose course cannot be foreseen. One must entrust one's self to the current of creative life without holding anxiously to the rudder as before or worrying over the (false) chart of the*

channel. One must make the plans for the future flexible and adjustable, one's wishes and goals, even one's values and ideas must be made so subtle that new facts and new experiences are able to enrich, teach and transform them at any moment. To affirm the future is to affirm also all possible changes of one's own fate and character. Who believes it his duty to "prove his character" and means that he must stay as he is, is still, more or less awkwardly masked, trying to put himself in the place of God. He will have to suffer until life teaches him to know better.

AFFIRMING THE PRESENT

During the ensuing weeks the patient grew calmer about the plans for his future. He made up his mind to get out of life whatever it had to offer, and in doing so to take that direction which seemed to be most vital for the moment. He began the preparations for his first book and he also started to look up the long neglected friends of his university days. Soon the combination of research work and gay society no longer seemed impossible. Goethe's "Work by day and guests at night" became his motto, and he could no longer

understand why he had almost come to grief because of this "insoluble contradiction." He might have been satisfied with the success of his self-education, and probably would have contented himself for a long time with the results, if, to his good fortune, the inexorable scourge of life had not driven him on. His new symptom, which seemed more distressing and more dangerous than all former suffering—self-abuse—allowed him no peace. Like a shrill dissonance it disturbed the harmony of his life again and again and warned him that he could not reach his goal at so cheap a price.

At first he told himself that the most direct and simplest cure would be to marry. But he also had to admit that marriage was not so simple either. Besides economic difficulties a mass of unsolved problems of self-education still lay between him and marriage. Upon further thought he realized even that the self-gratification represented the honest and frank expression of the fact that these problems had not been solved. So he was not allowed to say: "To overcome the self-abuse I must marry"; he had to say: "In order to marry I must overcome the self-abuse."

He now asked himself what the first step should

be towards the solution of this problem. And he discovered that he was confronted by the problem of being able to wait, the same problem that he had met several times in the course of his self-education, but that had nowhere else made itself so strongly felt. In the past months he had clearly taken a turn towards life and affirmed its joys. But life did not grant him these joys without some return. Thus he found himself facing life as a suitor or suppliant, so to speak, who stretches out his hands and does not yet know when and how the desired happiness will be given. But this kind of situation had always been so hateful to him that even as a boy he would have rather sunk into the ground than to put himself thus at the mercy of some strange will. His fear of emotions here found its harshest expression. For the suitor openly acknowledges a feeling of being at the mercy of and dependent upon the decision of the wooed.

At this point the decisive formula of his character development suddenly occurred to him: "To have emotions is to be at someone's mercy! Therefore it is better to have no feelings, to be a Spartan, a martyr; for that means to face life free and without suffering, cold and without implication!

It is better not to live than to be helplessly at the mercy of life."

But to woo would mean also to be able to wait. The suitor must be able to endure the condition of being at the mercy of someone or something for a long time. He must not relax his suit, he must not withdraw because he is disappointed or hurt, nor dare he impatiently crowd his suit and forcibly snatch at the desired happiness. Both errors—disappointed retreat and impatient violence—arise from the lack of courage in one who cannot wait. But for him who is able to wait, who can endure long enough to refrain and to wait and yet hope at the same time, for him is the promise: "Ask, and it shall be given you; seek, and you shall find." New ways, new possibilities for happiness, new kinds of experience will be opened to him who submits to life.—The patient did not only know this theoretically, he had a direct feeling of it; but he did not yet dare to submit to this danger. The habit to find an escape in "merely hoping" or "merely suffering" was so alluring that he felt as though "from now on, contrary to all natural laws, the water in his soul would have to flow uphill, if he were to change from a timid into a courageous person."

Yet he was prepared not to avoid the crisis, if he should meet it some day. And a short time later he really did meet it, as was to be expected.

At the home of a newly married university friend he met the sister of the bride. Until far into the night they talked of the things of life, of the distress of the times and of the necessity to meet one's inner problems. Here Reynard Fox had things to say that were not merely new to the others, but that touched them deeply because they brought to light not only the difficulties of his own fate, but also the fate of each one of his listeners. Later no one was able to say who had made this or that specific remark. All of them equally and for a long time remained under the spell of the conversation.

It seemed quite natural that at his departure the young lady was much inclined toward the man who had spoken of her and of his life with a simplicity and frankness she had never met before. She asked him to call again in order to continue the discussion. He was frightened, and for a moment wished to excuse himself because he was so busy. But he realized that such an excuse would mean an escape from life and a relapse into his egocentricity. "I must face this or I will remain a

scoundrel always!"—He arranged for an early call upon the young lady.

"I must face this or I will remain a scoundrel always!" was the motto that accompanied him for the next few days. But it made him laugh when he found that "one must urge oneself on like a poor nag, so as not to run away from the things which one really desires with all one's heart. It is like taking a sudden plunge into cold water. One gasps for breath. But it is clear enough: the hell one is afraid of is really heaven itself." (From a letter shortly before he became engaged.)

In her childhood his partner had had as difficult a time of it as he. She had been as isolated as he; in fact, her position was even worse because she did not have the mental equipment which had been of great help to him. Thus each was for the other "the right person at the right time." Each learned from the other what was hardest for each: affirming the present, affirming one's fellow man with all his errors and his distress, and thereby affirming life itself.—Each of them realized this quickly, but it took weeks before they found courage enough to confess it to each other. But these weeks were needed for the building and inner completion of a character constructed upon courage and

toleration, without which one cannot assume the responsibilities of marriage.

It was easy to foresee that this particular marriage would require a good deal of courage and toleration. It was no easy decision for the retiring scholar to take up these new and unaccustomed tasks. But it may have been even more difficult not to assume them. Escape now seemed to him the greater evil, and the emptiness of life seemed more wretched than the fullness of suffering.—It is self-evident that, because of this inner development, self-gratification was forgotten. He had learned not only to woo but also to wait, no longer to gratify his own desires but the demands of life, and that meant that he had matured.

It is also self-evident that the marriage was consummated, that it brought with it severe inner and outer problems, and that because of the necessity of solving these problems husband and wife progressed step by step in their development.

The rule is: *It is not enough to affirm the past and the future, but it is, above all, necessary to say Yes to the immediate problems of the present. Among these problems there will always be one which demands the very thing that has ever seemed the most bitter and most intolerable. This*

must be faced without yielding to the right or left. Who says Yes to this will make progress. But who does not see it or has not the courage to face it, he has not yet suffered enough. Life will have to take a harder hold on him, so as to open his eyes and his heart.

BOOK FOUR

HELPING OTHERS

X. PREPARING FOR THE HELP

PREREQUISITES

THE self-education described in the preceding chapters might be sufficient in most cases to overcome in a constructive way the crises of human fate. But the less this form of our newly acquired or rediscovered psychological knowledge is studied and applied, the more it becomes necessary for people to seek the advice and help of others. Besides, in a large number of cases self-education cannot be successful because the "blind spots" thwart every self-criticism. These cases supply the field for the application of psychotherapy.

In the course of time a differentiation may develop between medical, spiritual and pedagogic psychotherapy. The first would deal with those patients whose character difficulties are related to organic, physiological disturbances (but the physical symptom may be cause or effect or both); the second would concern itself with those persons to whom fate has dealt a serious blow and who are to

turn this to a productive account (it makes no difference whether these blows arise from a weakness of character or cause such weakness); the third would have mainly prophylactic problems (discovering dangers and a timely averting of threatening evils). This differentiation would apply only to the object of these endeavors. The underlying principles and the methods to be applied would always be essentially the same.—We will discuss now the most important points of these principles and methods.

To begin with, two seemingly self-evident prerequisites of psychotherapy must be considered since they contain the secret of success in spite of their banality. For the guidance of character two people are necessary, one who seeks help and one who is able to help—and that presumes quite a lot.

Where assistance may seem very necessary to an outsider, but is not yet desired by the one in need of it (whether from pride or ignorance or some false self-estimate), there the psychotherapist has no right to interfere. By forcing his assistance upon anyone he is attempting to forestall the order of things and setting himself up as the director of fate. His superiority will make it impossible for him really to help.—This problem is

particularly difficult when a third person, a child or one of the partners of a marriage, is suffering because of the false attitude. It then becomes a question of how long one may look on silently and at what point one ought to interfere with the fate of the second for the sake of the third.—There is no reason why one should not interfere at once, but one must understand clearly that one is not trying to help the second, but the third. If one attempts to take away a child from too severe or too negligent a father, or even tries to influence the father for the sake of the child, one cannot hope to help the father himself. That task must be left to another.—Especially in social work a division of labor is often necessary. One person saves the child and thereby creates a condition which makes the father willing to accept spiritual help. But the same person cannot wound him and then try to heal him. Some other person must help the father.

The psychotherapist who wishes to heal or help must wait until the persons are ready for help. And he must be patient enough at any time to stop his assistance and to leave its further course to time or some other helper. He must not himself desire to help, but only wish to have help given.

It must be a matter of indifference when help is given. Sympathy in the ordinary sense of the word is just as obstructive as the so-called social conscience. In the majority of cases both are nothing but an expression of one's own inferiority feeling. Before one considers himself a psychotherapist he should ask why he wants to be a psychotherapist. If he needs to take up this profession for his own sake, then he would better leave it. For there will be no success in it. Only he who has no inner need of it may follow it.—The extraordinarily strong resistance shown by a large part of the suffering population to all sorts of social work and to every kind of interference by social organizations or by the church rests to a great degree upon the fact that those in distress feel with an uncanny assurance that the sympathy and social conscience, and even the objective attitude of the helper, in the last analysis has no other purpose than to balance the inferiority feeling of this helper.

That brings us to the second prerequisite. There must be a real psychotherapist—a person able to meet the patient, at least for the decisive period, without a feeling of superiority or of inferiority. Only a matter-of-fact person can be a psycho-

therapist, and by being matter-of-fact one practices psychotherapy whether one wants to or not.

Far more severely than in problems of education, here is in force the inexorable law that every departure from objectivity in the helper must inevitably lead to failure. The fault for the failure never lies with the one seeking help, but always with the helper. He must take upon himself all the responsibility for the success of his endeavor. Only by doing so will he be able to put full responsibility upon the patient. Only if he himself is a responsible subject will he be able to convince his client that the latter is not really a client but a fully responsible subject.

There are, of course, many cases in which no one is able to help as yet. The physician meets so-called endogenous diseases; a minister often finds such distressing conditions that he can do nothing but refer the suppliant to the inscrutable ways of God without any hope of being of real help; a teacher is often confronted with children who are rushing towards certain destruction because of the blindness of their parents, but he finds it impossible to disturb the complacency of the parents and thus prepare a new fate for the children. These are cases of "incurable" ailments. Never-

theless, we must insist that no ailment is absolutely and of itself incurable. "Incurable" is a relative idea. We can never say more than that for us, according to the present state of our inner freedom, this particular case seems to be incurable. But we must always keep open the possibility that even today someone else, or perhaps tomorrow we ourselves, may be able to find a cure. —The fact that there are incurable ailments is a reason for constant endeavor and an indication of how far we still are from the solution of our problem. But there is no reason to despair of our own possibilities or of the order of life.

To place no value on being a helper and yet to want to help with all one's heart; to assume the whole responsibility and yet to make the other feel his responsibility; to be subject oneself and yet to help change the other from object to subject, that is the seemingly so contradictory problem of psychotherapy. When seen this way, it becomes clear why this activity and the spiritual attitude it demands cannot be taught. The development of this attitude and the success of this work is always, in every case and even in every hour, a creative act, a productive process of spiritual growth which must always anew be hoped for, awaited and

risked, for the appearance of which one can do nothing excepting to try to free one's self from all claims, demands, fears and attempts at escape. The clarification of others is always a reflection of one's own clarification. When the first is unsuccessful, one must ask what is obstructing the success of the second.

We know well enough what can obstruct it: fear of being subject and object at the same time, the tendency to egocentricity which is accustomed to show itself both in self-assertiveness and in an inferiority feeling. The one says: "I am the duly appointed helper, the minister, physician, juvenile judge, social director or guardian, and because of that I must succeed or my authority will be lost. And if I still do not succeed, then the fault must lie not with me, but with the other." If a helper thinks thus, he makes the client an object of his own pride and must not be surprised if he will not be subject. The other mistake says: "You are suffering too much, your fate is so hard that I, the presumable helper, cannot compare myself with you; I am a simple person who has never learned to know real distress, how can I presume to help your disease, your despair or even your depravity!" Who speaks thus may think himself modest

and considerate, but he has no courage of responsibility, just as he lacks the courage of his own fate; his inferiority is making it impossible to understand the other, is allowing the other to mislead him, and is obliging him to degrade himself to a means for the egoistic purpose of his client. He is making an object of himself and, therefore, cannot wait until he succeeds in heightening the vitality of his partner.

Therefore, the rule is: *Do not force your help upon anyone, wait until you are called and be prepared to leave without having helped. The less value you put upon being a helper, the more you will be able to help. When your assistance fails, then the responsibility for your failure lies neither with your client nor with the circumstances, but with you.*

THE FIRST HOUR

As an illustration of the guidance of character we will describe a case which, on the one hand, offered so few physical symptoms that it could not be treated as a medical case, and, on the other hand, presented such great difficulties that the usual methods of spiritual and pedagogical as-

sistance could be of no avail. The patient was an independent merchant, thirty-five years old, who had been much repressed in his contact with people since his youth. For some time now he had limited his contacts to written correspondence. It was impossible for him to receive calls, not to speak of making them. Since he thought this to be "weakness of character," he had tried to combat it with self-control and exercise of will, but without result. Since he considered his weakness of character a moral failing, he turned successively to various ministers who spoke kindly to him and prayed with him. But there was no change in his condition. The growing despair drove him into various sects. But neither Christian Science nor occult religions could help him.

This story of his sufferings he had sent to the therapeutist in writing before he called in person. When he entered the room he hesitated at the door, visibly blushing and hanging his head. On being invited to take a seat he chose the most modest chair in the room. With an embarrassed smile he refused the armchair.

If one has grasped the meaning of psychotherapy, one will feel that at this moment the attitude, the tone and the first word of the thera-

peutist contain the decision for the further course of the treatment, and perhaps for the whole life of the patient. If in the behavior of the therapeutist there is the least trace of condescension, pity or impatience, his chances are spoiled for a long time to come. The patient would immediately assume the rôle of humility and servility and would construct out of his relation to the psychotherapist a new illustration of his inferiority complex.

It is most important for the therapeutist from the very beginning to respect the absolute equality of the patient and to treat him as an independent subject, even if the latter shows ever so clearly that he is considering himself only an object. Here, too, what one says is less important than how one says it. It is also less important what the patient answers than how he answers. For the "answer" contains not only the words, but all the gestures, facial expressions, as well as all functions of the body (blushes, pallor, widening of the pupils, etc.). Therapeutic experience gradually develops a sure feeling for judging behavior as a whole, so that one learns how to carry on a lively conversation even when the patient wraps himself in complete silence. A twitch of the hands, a change in the expression of the eyes fully takes

the place of speech. The conceptions lying, dishonesty, pretense and self-deceit also disappear. Whoever can be deceived is no therapeutist; if he is a therapeutist, he will discover without trouble deceitful words and the masquerade of an assumed attitude. The fact that the patient is masquerading gets to be the most important information the patient can give.

The embarrassed modesty of this patient was, of course, nothing but a mask. But it was so long accustomed a mask that he no longer knew himself. He thought that it was "his nature," but it was soon proven to be only "his second nature."

First, the psychotherapist questioned him about his earliest recollections. With pedantic accuracy the patient tried to figure out which of two remembered instances was the earlier, and because he was afraid of giving a false answer he said nothing at all. The therapeutist laughingly called to his attention that it was more wrong to say nothing than to say the wrong thing. Then the conversation got under way. But it was clear to both that one of the principal notes of the tragedy had been struck: so as not to do the wrong thing, to do nothing at all!—Unless one can attain the ideal of perfection, to renounce all ideals! As with

so many people, this was the first paragraph of the inner constitution.

The first recollection of childhood was this: "I am very small, perhaps two years old, and am crying and sitting on a large blanket on the floor of the nursery. A toy, probably a ball or a doll, has rolled out of my reach off the blanket. I want my mother to give it back to me. But she is not there. I cry very hard. It is a great misfortune."

"When you were two years old you could surely walk, or at least you could crawl."—"That would never have occurred to me. But you are right, I might have got the toy myself, only—I was too unhappy." One who knows characterology is able to see the whole of the person here, his whole miserable fate, the whole profusion of failure and distress, compressed into this first recollection of his life. And he will also know that from among the countless events of childhood this particular one was remembered because it forms the precipitate, so to speak, the permanent sediment or the symbolic expression of many similar events.

Therefore, the psychotherapist said to his patient that he had been spoiled by his mother, that he had not learned to help himself, and that he considered the claim to support not only to be his

right, but even an inviolable law of nature.—At first the patient agreed and told that as an only child he had been pampered, that he had worn skirts an unusually long time and that his mother had called him by the girlish Gustie instead of his real name August. But he claimed that he could not understand what was meant by the inviolable claim.

Meanwhile the conversation had more and more taken on the form of a discussion between two equal investigators. At times it may have seemed interesting to the patient to be the object of such surprising evidence. But the matter-of-fact and uniformly friendly attitude of the therapeutist gave his vanity no chance. And all attempts to embellish the mistakes or to excuse or accuse his mother or himself were gradually dropped, because they could find no proper place in a discussion devoid of all moral judgments. The Biblical "Judge not" here (as in the whole of psychotherapy) proved to be the wholesome recipe which alone was able to elicit the truth that sets free.

When the patient was ready to leave he was neither embarrassed nor timid. His modesty now was ordinary human courtesy. In a clear, objective way the next consultation was arranged for

and the attitude at parting was that of the natural, mutual respect of two grown-up men.

The rule is: *In every psychotherapeutic treatment two free people of equal rights meet. The better this relationship finds expression in the tone and form of the discussion, the sooner the patient will be free not only of all conscious pretense, but also of all unconscious masquerade. The less reason he has to fear a moral evaluation of his fate or his attitude (or that of his family), the more natural he will be and the more fully (consciously or unconsciously) will he disclose the truth.—The degree of truthfulness in the patient depends upon the degree of objectivity in the therapeutist.*

DEVELOPMENT OF THE DISTRESS

For a time three consultations were held each week. They gave the patient primarily an understanding of the historical development and the inner relationship of the various qualities of his character. Incidentally there was also prepared the experience which the next chapter will describe. But for the present attention was directed principally upon working out the "insight."

At first the patient was of the opinion that the attitude so unfavorable to his profession was a family heritage which he had to put up with. But he soon came to see that, while there were rather many timid, dreamy and passing characters in his family, the development of all those whose careers could be followed in detail, even those who were oversensitive or partially diseased, might just as well have been directed towards a productive use of this sensitiveness, if only education had taken this problem into account early enough. In one branch of the family there actually were to be found, due to the vital and intelligent teaching of a discerning woman, several productive people who had succeeded in "taking strength from their weakness."

After the usual reference to inheritance had been made impossible in this way there appeared plainly the threefold dialectic step between the (subjective) development of the child, the (objective) influence of environment and the (again subjective) reaction of the child. The boy had at first grown up like every other boy. But the mother had taken all "harder work" from him, and thus had given him the insight, first, that grown-ups can do everything better than children

and, secondly, that for this reason grown-ups must relieve children of all harder tasks. On the basis of this childish picture of the world, which corresponded with that of the mother, there arose a poise which for the first three or four years created an apparently happy childhood and an apparently normal development. Not until new demands were made upon the child—when an independent action was demanded of him which he had not been taught—did it become clear that he was unable to undertake the least risk on his own responsibility.

Now the mother, who felt her pride hurt by the "cowardice" of the child, made various attempts to change the childish behavior. He was to learn to walk through a dark room by himself, to clear away his toys, to put on his shoes and stockings himself and to call by himself on the children of the neighborhood. He ran through the dark room holding his breath and clenching his fists, not because he had the courage, but because his mother wanted him to. Closer observation proved this apparent success to be the reverse, because the dependence of the child upon the mother became greater. Whenever an act went beyond the narrow limits of his daily habits the child could act

only "because mother wanted it." He did not become an independent subject, but an organ carrying out the will of the mother.—But the mother was well satisfied with this obedience.

The hardest task was to call upon the neighbors, for he knew about how his mother wanted him to behave and tried to act accordingly. After the duty was done and he returned home he was duly praised and proud. But on these occasions so many unforeseen things might happen that in the end he was left to his own decision after all. And if a false decision was made—as was to be expected since he had not learned to make decisions—he was called to account for them not only by the neighbors, but also by the mother herself. Thus he was treated as if he were the sort of person he least wished to be, independent, and subject and object at the same time.

From the first years at school the patient still remembered a reflection which shows not only the serious lack of independence and intimidation of the child, but also the difficult, almost philosophical thinking it had to apply inwardly to overcome its inconsistencies. It had often thought: "One can learn how to handle dead things; it may be hard to learn how to handle animals, but animals can be

avoided; one can never learn how to handle people nor can contact with them be avoided. Consequently people are the misfortune in the world." The inner inconsistency in this train of thought already reveals the vicious circle which ultimately had to increase the distress of the patient until it became unbearable. It ran something like this: "Because one has not the courage to find new productive expressions for the ever new and unexpected tasks of life on one's own responsibility and risk, therefore one must limit oneself wholly to the wishes of mother.—But mother wants one to go with other people, to speak with them, to take an attitude towards them, and that means that she wishes productive and responsible decisions. Thus she wants the child to do a thing that she has not approved in advance. She wants the child to do something that she does not want. She will punish, if it does not call upon the neighbors, and she will punish, if it does go. For if it goes, it will surely do something wrong." The productive solution of this inconsistency, though it seems to be plainly implied in the last sentences, was wholly hidden from the boy because of his training. It never occurred to him that he might go to the neighbors

and even in new situations behave in a manner acceptable to his elders.

This despondency of the child, this distrust of its own inner productivity the mother systematically produced by two mutually contradictory measures. First she herself relieved the child of all difficult tasks and then she taught the child to carry out difficult tasks at her order, that is to say, only with a dependence upon the responsibility of the mother.

When the boy was confirmed he was just as obedient as he was dependent. His feeling of inferiority was just as strong as his need of assertiveness. He was conscious of two judgments of himself which on the one hand contradicted each other, and on the other agreed very well. The one judgment was: "I can take no independent step"; the other was: "I am the best and most obedient boy possible." But both inferiority and superiority complexes meant that he must at all events avoid being subject and object at the same time. Outwardly he made himself object only, an obedient means of grown-ups, in order that inwardly he might remain subject only, an infallible angel whom no fate could touch.

Everything else followed with inexorable consequence from this fundamental attitude. Most people thought him despicable, ridiculous or pathetic. His performances were good, even very good, when he merely had to apply what he had learned by heart. But he was no good at all when he had to do something original. In the presence of other people he was either silent or he answered direct questions with well-learned lessons. When he followed the tradition of his family and entered an export business as apprentice there began for him a period of suffering that every psychologist can well imagine. Perhaps it seems strange that with this inimical attitude to life he was able to make some progress as a merchant. There seems to be more reason to wonder at the degree of his ability than at the degree of his inability. But it must be remembered that he came from an old family of merchants which had a great many connections, and that in his professions there were abundant opportunities to exercise his skill of applying well-learned formulas.

The picture of the development of his character, at least in its principal outlines, will now be as clear to the reader as it was to the patient and to the psychotherapist. But the question which now

became more and more important was: If things are as we now believe them to be—what can then be done to relieve the situation?—That brings us to the second step in the assistance.

The rule is: *The information given by the patient must always be arranged so that both patient and therapeutist are agreed about the kind of character arising from it. Every objection by the patient must be used to complete or correct the picture of this character. Even his immediate behavior and the manner in which he makes his objections or in which he subscribes without objection to the opinions of the therapeutist must be added as an important trait to the picture of the character.—If it is impossible to arrange the material that has been gathered, then the relation between the patient and the therapeutist is not yet objective enough, and the latter must ask himself what expressions of his own inferiority feeling or assertiveness are interfering with the success of the effort.*

XI. RESISTANCE

OBJECTIONS

MANY of the difficulties in treating with the patient will be seen to arise from the fact that, while the patient has a desire to recover, he feels a deep and still unconscious fear of this entry into health. The origin of his difficulties was the experience "I cannot," and this experience is held on to and strengthened by the dangerous recollection of painful failures in the past. He remembered that, if one is tempted to risk what one cannot do, one must suffer the consequences of this wanton courage: one meets with defeat, is laughed at, and is shown anew that the old "I cannot" is well founded.

We are here upon a threshold which at some time plays a part in every man's life, which must be crossed even in self-education and which may be described as one of the most dangerous obstacles in psychotherapy. All depends upon making it clear to the patient that within himself there

is at work an intelligible and perhaps even justified tendency to hold on to his disease. To be sure, his present experiences have shown him that to be sick means to suffer and neglect life. But to be well, to be courageous, to be a man means, on the basis of his early experiences as a child, to be expected to do the impossible, to expose himself to dangers in a foolhardy manner and with perfect certainty to be thrown back upon the old attitude of despondency and impotence.

In most cases the biography of the patient presents many details which will sufficiently prove to him the presence of these strange tendencies. And if the patient is fairly intelligent, he can soon be led to admit his desire to get well, and also his desire to be sick. But it nearly always takes several weeks before a person will accustom himself to distrust the expressions of his own life and to develop, besides the regular consciousness, a simultaneous consciousness of the hidden sense of these feelings and thoughts.

This interval is filled with constantly renewed attempts at resisting the process of recovery. And the patient must experience again and again that an idea or an emotional attitude or an act, which seemed a natural and direct expression of his

healthy vitality, subsequently shows itself to have been a clever protection against recovery.

In the first place, these are ideas and theories which force themselves upon the patient in connection with certain observations of himself and which the therapeutist must carefully discuss with him. The reference to inheritance, which in the present case was mentioned at the first consultation, also belongs by content to this "theoretical resistance."—Next usually come appeals to innate and fixed "impulses" or "fundamental traits of character."—"I happen to have in me this will to sickness or this fear of life as strongly as I have a will to health or a longing for life. You were quite correct in showing that both these impulses are in me. But now that I can see the connection I am more unhappy than before. Now I know of it, but I also know that there is no help for me."

The answer is: "The two impulses of which you speak are no forces that are actually present. It is not a question of some natural force that one must accept, like gravitation or electricity. It is a question of two possibilities or ways which are open to every person. You have the possibility to get well and also the possibility to stay sick. If

you want to get well, you will have to accept the price of health, you will have to learn to endure defeat. And if you want to stay sick, you will have to pay the cost of sickness, you will have to be satisfied to miss life. What seemed to you to be the simultaneous presence of two impulses is in reality the simple desire to assume the cost of neither sickness nor health. You would like neither to endure defeat nor to miss life. You would like to run without touching the ground and mount the stairs without going from step to step."

The patient was clearly out of sorts. It almost seemed that a resistance from the second stratum, a burst of anger, would appear, but he suddenly began to laugh and said: "You are right, I would like to go up the stairs without climbing from step to step. I am always dreaming that a mere wish will carry me up. In my dreams I fly without wings and I find it a very natural thing to do."— Here appears for the first time the opposite pole to the inferiority feeling, which had hitherto remained in the background. The patient would like to conquer the difficulties of life by a simple wish. He would like to make the impossible possible, one might say that he would like to be omnipotent. But this idea, which considers his own omnipo-

tence something natural, lies deeply buried in the soul of the diseased because it dare not show itself for two reasons. In the first place, it is so absurd that no mature person will seriously think it through; in the second place, it harshly contradicts the other ideas of the timid and retiring patient. It is brought to light only by thorough therapeutic discussions, and it is well not to accent it too much at the beginning because it might again be lost to consciousness for a long time.

In this way the objection of the two contradictory "impulses" was done away with. The formula was agreed upon: that it was not a question of two horses drawing a wagon in two different directions, but that the driver wanted to drive neither to the right nor to the left because both ways seemed too difficult. On the basis of this formula it became clear that the hardships of one of the two ways must inevitably be accepted, and that the only real choice was between fruitful suffering and unfruitful distress.

But soon a new objection was raised. The patient brought his horoscope and proved from the opposition of Mars and Saturn and from the unfavorable position of the Moon that from the time of his birth he was predestined to waver between

two unacceptable paths. The therapeutist made a thorough examination of the astrological aspects with him and proved in this language also what he had proven before in another medium, that life has to do with problems and not with fixed events. It was found that the opposition could be resolved by a sextile of Jupiter and that Jupiter was quite familiar by imagination to the patient, but in reality was completely unfamiliar to him. He often thought about justice and kindness, but he was unable to practice it in any particular in everyday life.—After this conversation astrology was never used as a subterfuge.

Here it should be mentioned that it is always a mistake to ridicule any attempt at flight made by the patient. For example, if astrology had been represented as the work of the devil or as a stupid superstition, the desire of the patient to escape would have taken refuge in the horoscope again and again. It is due the equality of rights and the human equality between the patient and the therapeutist that the patient's ideas be taken seriously, that even the most insignificant truth be extracted from them; then, after full justice has been done, their secret significance in the service of the resistance to recovery may be shown. To do this it

is necessary to be familiar with the various modes of expression that such a resistance is accustomed to employ. The mass of material with which patients confront him will in a few years give the therapeutist a thorough knowledge of all the modern circumventions of the human mind.—Not only astrology and chiromancy, but also anthroposophy, Christian Science and all the Christian sects can at times be used as barricades against health. The therapeutist must be able, like Paul, to speak Jewish with the Jews and Greek with the Greeks. He must command all these languages well enough to prove in each the truth which is at the center of therapy: that no system of ideas and no philosophy of life can save a person from taking upon himself the decision for his own life and from bearing the consequences of this decision.

But more important still is the further problem usually connected with the processes just described. After these various kinds of resistance have been explained to the patient he usually gets into a condition that may be described as an inner uncertainty and confusion. Since from early youth the "escape from health" was synonymous with lack of faith in life, the increasing uncertainty will now naturally contribute to an in-

crease in the tendency to escape. The patient feels himself unhappy, his symptoms of suffering increase and he and his family say: "Now you see that this digging into connections of the mind and soul does not help matters. On the contrary, it only makes them worse."

The problem is to make use of this convulsion finally to dissolve the false, rigid and inimical constitution of the character and to clear the way for the new, more flexible and productive attitudes. But no matter how correctly the therapeutist proceeds, this goal is hard to attain at this point of the treatment. In most cases the emotional types of resistance must be examined in addition to the theoretical ones before the desired change in orientation can be brought about.

The rule for overcoming the theoretical types of resistance is: *Examine every objection of the patient, try to do justice to every objective doubt, but do not for a moment forget that an apparently justified consideration may be used to impede the progress of the treatment and divert the discussion onto a secondary theme. The tendencies of such abuses of the theoretical objections should be uncovered, so that they can again be put at the service of the principal therapeutic idea.*

—But if the therapeutist allows himself to be diverted, especially if the patient succeeds in keeping the discussion in a special field with which the therapeutist is unfamiliar, the latter must ask himself what prejudiced point of view has made it possible for him to be diverted.

MOODS

During the following weeks the patient hardly ventured to express a single opinion. He always began by saying: "You will probably show me at once that I am wrong." Or even: "You won't agree to any opinion but your own, and you know how to twist everything to fit your theory." And then he said that because of his uncertainty he was making all kinds of business mistakes that had never occurred before.

The way in which he said these things and in which he made the therapeutist responsible for them showed clearly that he was taking an attitude of dependence upon the therapeutist very similar to that of a ten-year-old boy to his tutor. He felt that he was being kept in leading strings and that his dignity was endangered. He fought against this with crude dreams of revenge and im-

agined how he would suspend the therapeutist by the hands and weigh down his feet with lead. In reality, however, he contented himself with making him responsible for the increasing failures at business.

The therapeutist said: "You are now living by the formula: My mother wants me to freeze my hands, why doesn't she buy me some gloves?—Why don't you try to buy gloves yourself?"—"I don't understand a word. I merely see that you again claim to be right and that I am supposed to be wrong."—"Yes, for the moment you are looking at everything, especially all that is happening between you and me, only from the standpoint as to who is right and who is wrong, that is to say, who is superior and who inferior. But that is not the real question. The point is what is true and what is false. It makes no difference whether you or I discover the truth. It is even impossible to decide who discovers it, for the truth gradually grows out of the conversation between you and me. It is this truth alone that will make you free. But neither of us has the greater share in it, we are equals trying to search for the truth together."

"No," said the patient, "that is not quite so! You are compelled to speak this way, because thera-

peutic books say that therapeutist and patient should be equals. But that is merely a beautiful mask behind which physicians hide their meanness. In reality all of you, doctors, ministers and teachers, are merely a better kind of executioners, and we patients are the criminals. You make us feel like a lot of dirt on which you, the Lord Executioner, can stamp around so as to indulge your sadism to your heart's content!—That is all there is to it!—Go on and prove again and again, if you like, that I am wrong and that my inferiority complex has played another trick on me, but, please, do not stamp about on me any longer!"

"Now you are in the mood that you are wholly at my mercy, and, surely, that is not the case. You think and feel like an eight-year-old boy towards the teacher who does not understand him. You act as though you had forgotten how old you are."

"I am acting like an eight-year-old? No, like a six-year-old! Like a four-year-old! Like a baby! Like an embryo! I am telling you, I am a lump of dirt! You—you—you devil, you criminal, you murderer!" And then after a pause during which he tried in vain to get control of himself: "Thank God, I have seen through you in time! I was near, very near to being caught by your tricks!—You

rat-catcher!—But now I know you!—Now you will not catch me!"

"Let us see what the situation is now."

"Look for yourself. A lump of dirt is too stupid to see anything."

The mood of the patient had now reached the point at which the consciousness of inferiority and superiority unite. The supreme self-abasement brought with it the height of accusation against the therapeutist; the supreme abasement of the other and thus the elevation of self. The smaller the patient made himself the more he elevated himself at the same time. It was also quite clear that all important events in the life of the patient were now connected with his relation to the therapeutist. And, thirdly, it was evident that this extreme importance of the therapeutist could be understood only as a renewal of the typical dependence of the pampered and fastidious mother's boy.

The therapeutist was now playing the same rôle in the life of the grown-up patient that the mother had played in the life of the child. If he should act as unintelligently as the mother, if he were insulted by the anger of the patient or flattered by his dependence, then the evil would

necessarily become worse than ever, because the patient would continue to avoid reality, now as mere subject, now as mere object. But if the therapeutist should act properly, then at this point the mistake in education made thirty years before could be canceled. The patient could be brought to see that he could be neither subject nor object exclusively, but he would gradually reconcile himself with the fact that like all men he would have to be subject and object of life at the same time.—But several weeks must pass before these connections were fully cleared.

The work of the next appointments consisted in coming to an understanding of the real meaning of the strange emotional outburst. Here, too, it was first necessary to admit some factual justification in it and then to proceed to examine how these exaggerations and excesses of anger were to be explained. Later the patient himself was astonished at the harshness of his expression. He claimed that only once before in his life had he experienced anything similar to it. At that time he was considering the advisability of becoming engaged. To his surprise the lady in question had almost consented. But then, at one time, she had not written to him for three days and he had got

into such a rage over it that he had wanted to murder her. "But tell me," he went on, "how is it that a timid person like myself, who cannot hurt a fly, can rise to such cruelties? At that time I felt like hanging the girl by the hands and weighing down her feet with lead."

"Just as you wanted to do with me."

He was visibly frightened, but then he began to laugh. "Yes, I wanted to do the same to you. That is very strange—but it is horrible, too."

"We must try to see where this sort of idea comes from. Then we will perhaps understand why you want to treat your enemies—or more correctly, your friends—in this particular way."

"I know where the idea comes from. As a child I had a book of Greek fables. In it was told that Zeus bound Hera, his wife, to heaven by her wrists and fastened boulders to her feet. It was a punishment for some wrongdoing. The story made a deep impression upon me.—Children should not be given things like that to read."

"If you had not read that story you would have found out some other cruelty. Children are never at a loss for material of this kind.—Of importance to us is the discovery that you are not so gentle a person, after all. You are as temperamental and

wild as all other persons. The conditions which bring your ferocity to the fore are merely somewhat different than in others. Under what conditions do you get wild? We must now find that out. What was it for which Hera was punished?"

"I believe that she was untrue to Zeus."

"Yes, I think that was it. At any rate, she had not properly satisfied the demands which Zeus, the father of the gods, made upon her. It must have been the same kind of wrong that your betrothed committed against you."

The patient was lost in thought and the therapeutist continued: "But tell me, Father Zeus, what demands of yours upon me did I violate that you wanted me to suffer the fate of Hera?"

"How you distort your questions! Hera had not violated an unjust demand of Zeus, she had done a wrong. You are trying to twist things as if Zeus had done the wrong."

"You are quite right. Hera may have been wrong, but it is much more important to find out what was going on in Zeus. It is quite clear that he acted badly, at least according to our standards. There is no crime for which one can punish justly by such a method. So it must be a question

of a false demand by you, O Zeus, or you would not have flown into this Olympic rage."

"I refuse to answer. You cannot expect me to pour out the secrets of my heart when you behave so frivolously."—

The address as "Father Zeus" evidently was not only too frivolous, it also meant too great a step in advance. It revealed too unsparingly the self-assertiveness of the patient and his longing for affection. Therefore, he again took up the attitude of defense and the further process of making him conscious of correcting his inimical attitude had to be postponed. If the therapeutist had not made this mistake, the complete regeneration might have been effected at this time. But now both patient and therapeutist had to pay for the egoistic exuberance of the latter by having the treatment protracted several weeks longer.

Nevertheless, the examination of the angry mood of the patient had shown that an equally strong self-assertiveness corresponded to the inferiority feeling, that this assertiveness expressed itself in definite demands which were made upon the persons most concerned (first the mother, then the bride and finally the therapeutist), and

that the harshest kinds of manifestations of power resulted (outbursts of anger and dreams of revenge) if the demands were not met.

The rule is: *The more the resistance of the patient expresses itself in changing moods for which the therapeutist is blamed, the more the treatment resolves itself into a personal matter between patient and therapeutist. All the falsities and crudities which characterize the patient's attitude to life now come to light clearly in his attitude to the therapeutist. The more objectively the therapeutist is able to unfold them, the sooner they will disappear. But every personal note of which the therapeutist becomes guilty postpones the healing for a long time.*

CONFIDENCE

During the following days the patient was again out of sorts, but no longer because of emotions which involuntarily arose from within him and could not be suppressed, but because of a consciousness of having been insulted. He spoke little and reluctantly and showed hardly any interest in the continuation of the treatment. When the therapeutist asked for the reason of this be-

havior he said that he had lost confidence, but he could not say why or since when. But it soon appeared that this change was connected with the conversation about Zeus and Hera.

The following night he had dreamed that a large, beautiful parrot was incessantly crying: "Zeus and Hera, Zeus and Hera!" The parrot was sitting on the arm of the chair that the therapeutist was accustomed to use and it was chained to his own desk.

As in usual analyses of dreams the therapeutist asked the patient what he made of various parts of the dream or of the dream as a whole. After some hesitation the latter said: "There is no doubt that the parrot is meant for you. It often worries me to see you sitting so carelessly on the arm of your chair. As a child I learned that it is improper, and I consider it disrespectful to me."

"Yes, I understand. But why is the parrot chained?"

After a pause the patient said that he could not tell that because it contained an insult to the therapeutist. But again he was simply and smilingly assured that there could be no question of belittling or flattering, that it was merely a common search for the causes of the difficulties of charac-

ter. Then the patient offered this explanation: "Yesterday, the day after the dream, the thought repeatedly came to me that I was mistaken in you. At first I thought that you were an exceptionally free, liberal and versatile person, but now it seems to me—you will pardon me—that you are bound to your psychological dogma as with a chain, and that you constantly repeat the same things—pardon me—almost like a parrot."

On the face of the patient could be observed a strange mixture of enmity, anger, sadness and an anxiety to be pardoned. But when the therapeutist laughed heartily he also began to laugh, and with such relief and vigor as he had not laughed in many years, as he himself said later.

"Are you not really insulted?" he kept on asking. The therapeutist said: "Not in the least. You are probably right, I am a dogmatist. But I think it is wonderful the way dreams picture thoughts."

The patient suddenly changed his attitude. He seemed worried and anxious. "No," he said, "it is not true at all, you are not a dogmatist. I should not have said that. You will surely be angry with me for misunderstanding you so. I am a very ordinary and ungrateful person! How could I say such a thing! You are really the most broad-

minded person I have ever met.—There is no sense in taking a dream so seriously. Dreams are bubbles and your psychological interpretations are mere phantasies. Interpretations of dreams are just another method of convincing the poor patient of those things that you need for the sake of your dogma."

"Then I am a dogmatist after all?"

"Yes, and very much so."

"But you just said that I am not. You just claimed that I am very liberal, and I forget what."

Pause. Then: "Yes, you are right. There is a contradiction in that. I no longer know what to think of you. I am all confused. You are a wizard or a demon or a charlatan. I really do not know. My head is in a whirl."

It was time to clear up these inconsistencies, and the therapeutist made the following proposal: "Things are about as we have repeatedly intimated. Your estimate of me has gradually become more important to you than all your other difficulties. It is quite easy to see why this must be. All your difficulties doubtless arise originally from the question as to whether and how far one can depend fully upon one's fellow men, and primarily upon one's mother. We have seen that you

were trained to expect that your mother would help you whenever you could not help yourself or did not need to. Your mother was the ministering spirit which brought back the toys you had lost. Therefore, the vital question of your entire childhood was, how far the ministering spirit upon which you were dependent was or was not reliable. In the same way it now seems to be a question of life and death for you whether or not I will prove to be reliable."

The patient interrupted quickly: "Yes, that is right. I have often thought that, if you should really disappoint me, if, like other people, you should also hide an egoistic heart behind a friendly mask, I would have to kill myself.—You do not know the responsibility you have assumed.—But I do not see what the ministering spirit has to do with all this."

"The ministering spirit bears the responsibility. It is supposed to attend to all the difficulties to which you are not equal. It must not be found wanting, must make no mistakes, because you would otherwise lose confidence in it and confidence in life also. Thus you are dependent upon the virtue of your ministering spirit or the lack of it. You are, let us say, subaltern. And it is, there-

fore, quite in order that you, like every subaltern person, must watch anxiously over your relations to your responsible leader.

"Of course, the expression subaltern, as used here, does not convey any comparison of value. For whether the other person upon whom you feel dependent is subaltern or not would first have to be investigated.—The strange uncertainty in your estimate of your present ministering spirit, my humble self, doubtless arose from the fact that I am not infallible. I am constantly guilty of shortcomings, so that you had to fear that I might prove inadequate like your mother. What that would signify to you is clear enough from what has been said. Therefore, you must criticize me but you must not hurt me, and that accounts for the apparent contradiction.

"Your soul is a snail, so to speak, which has been crawling about in the open only as long as the sun was shining. Your mother has been both your sunshine and your umbrella. When the umbrella proved inadequate and the first unaccustomed raindrops struck you, you naturally had to consider this to be a horrible treason. The snail crawled into its shell and has not yet dared to come out. If it ever does put out its feelers, it

withdraws into its safe retreat at the first indication of the possibility of a threatening raindrop. And now the therapeutist comes and constantly repeats like a parrot: 'Snail, you must come out of your shell!' But the snail thinks that this means: 'The sun is shining, come out, nothing can happen. The therapeutist will be your umbrella like your mother was. And he is a better umbrella, he will not fail you.'—The snail cannot imagine the world in any other way. Either it has a protector, and will dare to come out of its shell as far as it trusts the protector. Or it has no protector, and will remain in its secure shell forever.

"How would it be, if we should now consider the fact that thirty years have passed meanwhile? —Then, when you were a helpless child, you were not far wrong. When the accustomed protection of your mother was not at hand you had no choice but to escape from the dangers of the world. But now you are grown up and are not dependent on a ministering spirit or on a leader. It is no longer necessary for you to cling to a protector like a helpless child. You can lay aside your subalternity any minute. You need only to remember that you are the agent of your own fate, anyway. Then you will notice that the other person, whom you

are trying to make responsible for your courage or your despondency, in reality is not so important to you. After that it makes little difference whether this other person—I, for example—has a few weaknesses more or less.

"Why should you expect superhuman qualities in the particular person to whom you cling? To err is human.—Could you not make up your mind to come out of the snail shell even if there is no ministering spirit outside to hold the umbrella over you? Could you not gradually get used to the rain? Then you would no longer be dependent upon a human protector and then, without fear and with friendly understanding, you could realize that your neighbor is just as fallible as you are."—

The meaning of these ideas had to be gone over again and again in the following consultations. There arose all sorts of objections and questions, but they had no purpose except to keep the unfinished subject under discussion. Theoretically the patient soon admitted that the therapeutist also was not infallible. But his feeling kept forcing a harsh Either-Or into the foreground in somewhat the following manner: "Either you are a perfect person like my mother was originally

perfect. Then you will love and help and cure me, then I will trust you and do everything you say, then I will meet every danger and be a courageous and energetic person.—Or you are a fallible person and will later prove inadequate like my mother. Then you will betray me and I will again experience that there are no people upon whom one can depend. Then I will become timid, suspicious, apathetic and live on as sadly as before. And you are the traitor who is to blame for it!"

Not until later did the patient learn to see that the word "confidence" has a different meaning for a mature person than for a child. But at last he grew accustomed to the idea that a mutual confidence is possible even if occasional mistakes are made by one or the other. Comprehension of the still imperfect development of the other helped him to an experience of equality; and this experience of equality automatically produced the new confidence.—In this way the most important forward step was made. The favorable effects of this change were immediately discernible, the business repressions quickly ceased, and it was clear that the critical point of the treatment had been passed.

The rule is: *Since every despondent person makes false demands of his fellow men, these de-*

mands will at some time endanger also his attitude to the therapeutist. Then these demands must be explained as to their nature, origin, and their justification or lack of it, and this must be gone over again and again until the patient has adjusted himself to the actualities concerned. The success of this undertaking will be the quicker and the more thorough, the more objectively the therapeutist conducts himself in the decisive moments.

XII. THE NATURE OF HEALING

ATTEMPTS AT SUGGESTION

THE patient was much improved. But he spoke of his more favorable behavior as though the therapeutist had suggested it. He would say: "You convinced me that I would be better, and now I really am better as long as I believe in your power to heal." He clearly feared an early relapse, and put more value than ever upon the regular continuation of the treatments.

The hidden meaning of this attitude is easy enough to understand. Every suggestion presupposes the presence of someone who is doing the suggesting, and the patient in spite of his alleged recovery is dependent upon this person. So that he retains the very characteristic which is the basis of all difficulties of character, his subalternity. His newly won confidence in life, in himself and the world-order rests only upon the authority of the suggester. He has passed from "I cannot" to "I can," not because he has at last assumed the responsibility himself, but because the therapeu-

tist now clearly bears this responsibility. If a failure should follow, the suggester and not the patient is responsible for it.

This shifting of responsibility accounts for the attraction that healing by suggestion has for so many people. Innumerable people keep on asking whether they could not be hypnotized or whether the troublesome and lengthy treatment could not at least be shortened by a system of suggestions. Many therapeutists so much enjoy the rôle of responsible guide and find such a happy counterbalance to their own inferiority feeling in their "marvelous influence upon patients" that they are only too glad to join their patients in this swindle and shirking of the actual demands of life.

The claim is often made that, while a recovery cannot be called final and complete as long as it rests upon suggestion, the latter is a necessary and perhaps an unavoidable intermediate step. That would be the same as saying that a wanderer who has to go through a swamp and gets mired in the middle of it should be enticed back to the bank from which he started, instead of being helped over to the opposite bank which he must reach sooner or later, anyway.

Let us assume that it had been suggested to the patient that he was now equal to his business problems, that he could now make calls as well as anyone else, that he would face all his friends and enemies frankly and confidently, and that this suggestion had been repeated day after day.—In this way it might be possible to make the symptoms disappear in a short time, perhaps in a week. He would actually meet his friends and opponents "frankly and confidently." But every new step in this direction would be a new risk and would demand a new loan, so to speak, from the authority, infallibility and omnipotence of the suggester.

The formula of this pseudo-cure is something like this: "I boldly dare to face a danger into which no power on earth could formerly have forced me. But I do not risk it, because I have no faith in myself or life or the world-order, but because I depend upon your words, you, the most magnificent of men." The one addressed in this formula, the therapeutist, is after all only a man, subject to mistakes and errors like all men. The cure by suggestion, however, depends upon his ability to make the patient think of him as a sort of divinity.—That is the first lie upon which sug-

gestion depends. And it now becomes clear that the anxious question by the patient, whether or not the therapeutist is infallible, must be the more dangerous, the more suggestive influences have crept into the treatment.

But a second lie is unavoidable in a treatment by suggestion. The first and most important rule of this treatment is: "Always give the patient a positive suggestion with definite, calm and unambiguous assurance." It is never permitted to say: "Have no fear, your difficulties will disappear." But the formula must be: "You are courageous. You are improving. You will surely succeed." Never: "Be patient when things go wrong," but "You are all right, keep on going, the way is easy."—Thus the hardest and most terrible half of the truth is concealed, the fact that we must learn to bear failures, defeats and sufferings, if we are to learn from them and mature through them.

Out of his own omnipotence the suggester replaces the old gloomy world-picture of the patient by a new shadowless picture of his own. But this new world-picture which is artificially suggested corresponds as little to the truth as did the old one. And the suggester who has constructed

it has no faith in it himself. He knows very well that it is a mere preliminary deception, and that later, when the patient is "capable of bearing more," it will have to be replaced by the much more difficult truth. But this last part of the way, which we consider the most important therapeutic task, the suggester does not consider his obligation. He merely wants to eliminate the existing distress and the acute symptoms; everything else he leaves to chance. But it can be confidently predicted that, after the treatment by suggestion, the patient will be equal to the tasks of life less than before, because two new weighty lies have been built into his world-picture. Sooner or later new disappointments will cause a new wave of pessimism to arise within him and a new collapse must necessarily be the result, even though this may happen in a new field and with new attendant symptoms. In place of the former cramps there may be headaches, and in place of despondency a chronic insomnia.—The total result of a treatment by suggestion will never be anything but a shifting of symptoms.

One often hears it said that, even though suggestion is not able actually to remove the center of neurosis or, which is the same thing, difficulties

of character, it still performs valuable services for the immediate relief of individual troublesome symptoms. Admitting this, it is still a question whether this relief is not too expensive. Let us assume an acute condition of fear or, perhaps, a nervous asthma. Such a symptom regularly attacks a patient if his (unconscious) egoistic demands upon his environment are violated. As long, therefore, as the attacks of fear or asthma last the actual cause of his disease cannot be discussed with him. For the moment nothing can be done towards his cure. By suggestion, however, one could easily relieve him of his trouble and so clear the way for the real treatment.

But it is necessary to consider what such a step means. The attack was a revolt of the individual against the "bad treatment" he had received from life. By the suggestion "You are all right, you can breathe freely" he is made to believe that life is treating him well. As soon as the attack is over, it must be explained to him that he has a wrong attitude towards life and that his demands upon it are false. He is expected to reduce his demands. But that means that he is being treated badly. One need not be surprised, then, if the patient responds to this request with a new attack which is much

more severe than the first. In that case the help by means of suggestion must fail, since one can no longer expect that the patient will believe in the "friendliness and simplicity of life," for has he not just been asked to realize how implacably life confronts him with the final decision?

All this can be compressed into the formula: Because only the positive can be suggested, and truth is composed of both positive and negative, the truth cannot be suggested. Healing is possible only by way of truth; therefore suggestion, which must always include a lie, cannot promote recovery.—

In our case the therapeutist explained to the patient that unfortunately some suggestive reactions may have entered into the treatment, but that on the whole the opposite direction had been followed, away from subalternity towards self-responsibility. Nevertheless, the patient raised the objection which is an almost necessary concomitant of psychotherapeutic treatment and regularly appears in cases of this kind. The objection was: "There is something about your personality which is hard to describe and which is the real cause of my recovery. It may not be proper to call it suggestion, but it is something connected with

your personal presence and makes me dependent upon you."

In other cases this relationship is given mystical or theological names. The patients say that the "spirit of life" or even the "Holy Ghost" radiated from the therapeutist upon the patient. And this belief sometimes leads directly to the request for a laying on of hands in the Biblical sense. Others express themselves more cautiously. They say that the therapeutist is a genius, a saint, or is blessed with a special grace.—The trouble with all these descriptions is that they contain a theory of the nature of healing which puts too much accent upon the therapeutist. If they were concerned only with the nature of healing, it might be possible gradually to find the right way by means of such an attitude also. Practically, however, it will always be seen that behind the overestimation of the therapeutist is hidden the desire to put the responsibility upon him, to cling to him, to be his disciple, and thereby to avoid the real problems of life in exactly the same way in which they had been hitherto avoided by means of the neurosis.

The only proper answer to explanations of this sort must be: "You can recover only if you yourself assume the responsibility for your steps and

especially for your false steps. Nobody can force you to assume this responsibility. Therefore, if you recover, it is your doing and not mine."

But even against this formulation there is a serious objection which necessitates a special discussion. It is this: If it lies with me whether or not I recover, why then did I not recover long ago?—It is the question of self-healing.

As to the problem of suggestion the rule is: *Try as far as possible to avoid all suggestions, avoid even the impression that suggestive influences play the least part in the healing. In all the remarks of the patient, which make claims in this direction, try to uncover his escape from responsibility. But if the patient is right, if suggestions actually do play a part (shown by the return of the old or the appearance of new symptoms), then ask why and where one's self-assertiveness has forced upon one the rôle of suggester.*

ATTEMPTS AT SELF-HEALING

The question, whether and how far a person is able to free himself from difficulties of character by his own efforts, is so important that it ought to be discussed in every therapeutic treatment, even

if the patient is not interested in the problem. It must be understood, however, that this is not a question of the extent to which self-education can succeed and when the psychologist must be consulted. It is rather the problem of the real nature of character healing: the problem of the freedom of the will.

How far can a person, whether alone or with the help of another, bring about a change in his own character? And is the change in character, if it actually occurs, a matter of chance or a fate which would have taken place in spite of all efforts, or a natural result of wisely calculated causes, or a free gift of heaven, a gift of Grace?— And if the change in character does not succeed at all, or only to a limited degree, is failure in that case due to a lack of knowledge, skill or goodwill? Or is there a limit beyond which the human character cannot be changed, but must be accepted as given? And if there is such a limit, is it determined "from below" by a law of nature, or "from above" by a significant and perhaps divine fate?

The importance of these questions is not dependent merely upon their philosophical background, but equally upon the practical effects

which inevitably result from the answers they receive. In the great majority of cases of self-education and psychotherapy we must be content with partial success. Then remains the problem how to proceed against the existing residue of errors and difficulties. To put it differently: The results of character healing usually appear slowly, often as after-effects of a treatment which was completed months or even years ago. The course of this convalescence is strongly influenced by the inner attitude of the patient toward the difficulties which still remain for him.

The three attitudes possible in this respect are related to each other as thesis, antithesis and synthesis. The first attitude, that of the thesis, is something like this: Many things within the human character may be changed (it does not concern us here whether the change has been effected by material or spiritual means), but, after pills, electricity and psychotherapy have done their work, there still remains a lamentable number of difficulties. These difficulties are the necessary consequences of fixed traits of character that are not susceptible to further changes and which are conditioned by inheritance, environment, karma or some other kind of fate. The question simply

remains, how a person will accustom himself to this fact—and how other people will accustom themselves to him.

This attitude amounts to a radical pessimism. It represents man as the mechanical result of some past causes that can no longer be influenced, it makes him essentially a dead machine. It denies man's being as subject and degrades him to an object of nature, because he is not equal to the truth, namely, the being subject and object at the same time. Furthermore this opinion forces its adherents to judge one another. Everybody gets to be a judge of himself and of his neighbor. In the end there is nothing left to do but to segregate for life everyone with "a bad character." But not only the person upon whom this judgment is passed, but also he who passes such a judgment probably does actually get to be a bad character.

This mechanistic and inimical attitude again and again calls forth its own antithesis. This says: Every man is the founder of his own fortune. The wise man is master over his stars. It is merely because of the blindness and stupidity of men, if they are caught by their misfortunes. If they applied the means which nature and the wisdom of the past puts at their disposal, they would be able

to enhance their powers, increase their potentiality for happiness and eliminate the disturbing characteristics.

This attitude is the exact opposite of the first, but it leads to the same sort of mutual judging. Those who have seen the light together form an esoteric aristocracy and look down in pity and with missionary zeal upon the blind fools who have not discovered the proper way. This way may be a system of gymnastic exercises or peculiar methods of diet or simply autosuggestion. All these measures doubtless are of use if properly applied, but the attitude under discussion makes of them the only orthodox "means to human salvation," by the proper application of which human happiness is necessarily and inevitably brought about.

Let us consider what the adherents of such methods really want. They say: Give us the right pills, teach us the proper method of breathing or touch us with the proper magic wand, and all our unfavorable characteristics will disappear and we will be happy, wise and good people.—If they were sufficiently honest they would be obliged to add: The method will change us and we will not need to change ourselves; we can stay as we are,

we need only to expose ourselves to the magic wand.—The "getting to be a new man," which always presupposes the elimination of the old man, is avoided; just as it is avoided by the reformers who teach that it is merely necessary to change social conditions in order to free the world of bad characters.

Those who think thus are trying to save man from being object. They want to make him exclusively subject, for they themselves do not dare to be subject and object at the same time. To enjoy the advantages of being subject and avoid the disadvantages of being object is the distinguishing mark of magic. But life will tolerate magic as little as its opposite, pessimism. All the methods just mentioned, as well as psychotherapy when used as a magic charm, must end in serious disappointments. In the end, in spite of all these remedies, one will have to assume the very thing one is trying to avoid: the bearing of consequences, being object and deciding upon one's own way.

Both attitudes must fail, that of the despondent pessimist who considers character unalterably fixed, and that of the exuberant optimist who would like to deceive life by tricks of magic. The

truth must lie between these two attitudes, but upon a higher level than either. The nature of it will appear when the two former attitudes are both denied at the same time. The denial of the first attitude says: "Character is not unchangeable, there is a way out of all its difficulties." The denial of the second attitude says: "By his own means and arts man cannot force his way out of these difficulties of character." And the synthesis of these two statements says: "The way out comes as a creative act which we cannot force by our self-education or our psychotherapy." There still remains the final question as to what part our own efforts can play in bringing about this creative act. The answer is: "Our efforts remove the obstacles. If we do not remove the obstacles, we may make the creative act impossible. This negative power we possess. But even if we have removed the obstacles, that fact does not necessarily guarantee the healing."

To express it figuratively: We are only the obstetricians. Our characterology merely teaches us the forms by which the maturing and healing of man proceeds. But it cannot teach us any means which bring about the maturing and healing with the mechanical necessity by which effect follows

cause. Whether there is a birth or not is not our affair. When it takes place it is our business to remove the obstacles in its way, and to see that it is retarded as little as possible.

If, at the conclusion of the treatment, the patient still holds on to a pessimistic attitude, if he still does not believe that he can be healed, then the psychotherapeutic efforts must be considered to have failed. The same is true in case the patient persists in the excessively optimistic attitude and believes that the continuation of the treatment by self-education will furnish him the magic means to salvation. It can be foreseen that in neither case will progress be made towards recovery after the conclusion of the treatments. One can even count upon it that sooner or later disappointments will ensue, which will lead to a new collapse.

But if it is possible to get the patient to adopt the third attitude, then he will be prepared to make himself the subject and object of life at the same time. That will mean that he will take full responsibility for their persistence, and yet know that in no way can he force the final healing. If the final recovery is slow in coming, he will again and again search for the still remaining traces of egocentricity, and that search will help him on

from step to step. On the other hand, he never will think that he himself has done all that is necessary or that someone else is responsible for the persistence of his difficulties.

The rule is: *The objectivity of the psychotherapist is still incomplete, if he does not succeed in making his patient experience the relation between treatment and healing as it actually exists. As long as the patient believes that the psychotherapist is the cause and the healing its necessary effect, so long the psychotherapeutic task is unfinished. Not until he realizes that psychotherapy is merely the means which the vital purposes of the patient can employ when and how they wish, not until he notices that healing is synonymous with Grace, is there any real hope of final recovery.*

THE FINAL RECOVERY

After the two great problems of suggestion and self-healing had been cleared, both patient and therapeutist felt that their problems were solved. Several especially disturbing difficulties had disappeared, though the patient could not say definitely how, where or when. He merely noticed

to his own astonishment that he was no longer postponing his work from day to day. He attended to his correspondence without any difficulty and found himself one day of his own accord suggesting a conference with a customer. This "audacity" was something entirely new and proved to him that he had made decided progress.

He was certain that he could find his own way from now on. But the newness of the psychological means, to which he had accustomed himself with a great deal of difficulty during the four or five months of treatment, still caused him some uneasiness. It was, therefore, decided to draw up the discovered connections into an outline or a pattern in order that, on the one hand, these connections might not be forgotten again because of the effect of future resistance and, on the other hand, that future observations and events might easily find their places in the well-ordered whole.

The pattern was something like this:

First Stage: The mother saves the delicate child not only from unusual difficulties but also from those to which it is equal. The child expects help from the mother as its right. It is subject only. The mother is

thought of as an organ, as object. (Period preceding school)

Second Stage: The mother demands that the child be "a real boy." It is to go out by itself even if there is danger of defeat. But it will only do so under compulsion, not of its own initiative. Its "courage" is an automatic courage, so no courage at all. Its real life, its subject, it withdraws further into itself. It builds up a world of its own in dreams. Towards the outside it makes itself wholly an object of the mother. (School period)

Third Stage: The boy's preparation for life must, therefore, prove to be inadequate. Neither the merely dreamy, retiring subject nor the obedient, irresolute object can satisfy the demands of reality. The tension constantly increases between what life demands of him and what he demands of life. Life becomes more and more of a torment, and constantly increasing failures outwardly also give notice of a threatening collapse. (Apprenticeship)

Fourth Stage: To the dislike for his work and the fear of contact with people are added the nervous symptoms of an inner retreat from life: insomnia, anxiety and timidity. The crisis is at hand. Now must be found a way out which will make a complete new orientation possible, or his life is done for. —At this point the treatments begin. (Crisis)

Fifth Stage: The principal goal of therapy is not the removal of the conditions which have necessitated the treatment, but the clearing of the underlying connections. The origin of despondency in the situations of early childhood and the arising of all later difficulties from this despondency are made perfectly clear. (Insight)

Sixth Stage: In spite of the strong resistance caused by the attitude of despondency, out of the insight into the true connections there gradually comes the confession that, though one can no longer be made responsible for the beginnings of the evil, all further configurations of one's fate are in

one's own hands. It now lies with the decision of the person himself whether he will overcome his despondency or persist in it. (Confession)

Seventh Stage: But this decision means more than had been imagined. If the decision is in favor of health, then the duties, burdens and shortcomings of life must be accepted also. Though, on the one hand, the responsible molder of one's own fate (one has the power to spoil it), still one has not the power to change it arbitrarily. On the path to health one is dependent upon the slow development of life.—Only he can get well who accepts all shortcomings, even his own disease, and yet does not lose hope in recovery. (Affirmation)

Eighth Stage: This attitude of "general affirmation of the imperfections of this world" is applied to people also. The inadequacy and fallibility of the person most concerned in one's own life (the mother, the therapeutist and even the future bride) must be affirmed. To love the other in spite

> of his shortcomings, to love though the love be not reciprocated; and not to fear him in spite of his errors, not to fear him even though his attitude is unfriendly—these things must be learned more and more during the ensuing years. (Convalescence)

No limit of time can be given to this eighth stage. Who really succeeds in completing it has mastered most of his earthly problems. But probably remnants of lack of confidence and charity will be found in him to the end of his days, and the work of purging his inner life will never be wholly completed. Therefore, he will always be exposed to the tongs of fate which face him with the decision either to renounce a part of his egocentric demands, his comfort, self-satisfaction or self-torment, or else to attain the very opposite of that to which he aspired.

The law of life, which with inescapable necessity sooner or later leads to the destruction of every false purpose, fills everyone who begins to understand it with the assurance that all life—and, therefore, his own life as well—in spite of delays and errors is ultimately led to its real goal. But one must not lean upon this law. "Every

branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

An illustration from biology may show the wrong value that lies in all errors.—If a ray of light is passed through a dark room, through a crack in a door, for instance, it will be seen that all the insects flying about in the room will soon gather in the light. More and more of them can be observed making for the source of the light. But close observation will reveal that the insects are not seeking the light, but are merely avoiding the darkness. They fly about and when they strike the light they keep on flying. At the line where the light touches the darkness they cease flying about and remain in the light. Only in an indircet way, by returning from the darkness to the light, do they gradually approach the source of the light.

Man adjusts himself to the right and wrong life according to the same law. He moves in the direction he considers right, irrespective of whether this direction has been given him by the accidents of his development, by the tradition of his social class or by some study of ethics. He follows this direction as long as he has no reason for changing

it. He is deaf to theoretical objections. Theory is no reason for a change of direction. Not until his way leads him into darkness, when every step onward increases his distress, does he realize that he must change his direction. He turns about and now moves onward in another direction. Now his way leads him back through the light and he believes that his new direction is right, until it again leads him into darkness. Then he must adjust himself anew in order to find the way back into the light.

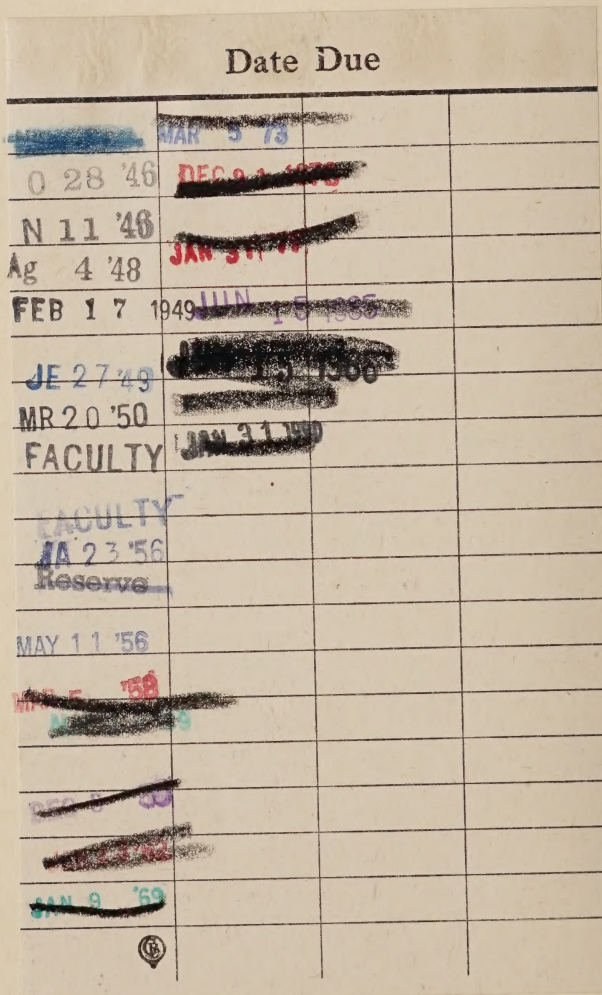
If one has once taken the direction which leads into the source of the light, one will never again get into the darkness. But one must not be deceived. Most people claim that they have found the right direction and that they very clearly feel the source of light just ahead of them. They do not suspect that they are flying straight into darkness. There are no saints on this earth. There are only erring men who from the greater to the lesser error are approaching the unattainable goal. There is no science possible to serve as a signpost with the inscription, "This is the right road." Science can only give the notice, "This is not the right way." And that is a very important thing.

But religion, which is man's only possibility to adjust himself to the light, in spite of all its brightness cannot hinder anyone from going wrong and finding himself in darkness.

If theology is the doctrine of the light, psychotherapeutic characterology is the doctrine of the unwholesomeness of darkness. It shows why all the ways that lead into darkness must necessarily be unpassable. But it has not the power to make men turn about. It can only prove in what respect the direction is false and how it must necessarily lead into greater and greater distress. In this way it can strengthen men's desire to turn about. The conversion can be forced neither by self-education nor by psychotherapy.—Here the practical experience of science agrees with the teaching of Christianity: Conversion comes by Grace.

The final rule is: *In self-education or in helping others, never forget that we cannot by any means whatever force progress, spiritual healing or convalescence. We can only retard convalescence by a false behavior, or by the right behavior try to clear away the obstacles that still remain. But if we think we have cleared away all the obstacles, and the recovery still does not set in, then our estimate was wrong. There still are ob-*

stacles in the way and we are still caught by the tongs of fate: We must either keep on working at clearing away these obstacles or we have not yet suffered enough.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